

A HAND-BOOK OF
CONGREGATIONALISM

REV. SAMUEL N. JACKSON, M.D.



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A hand-book of
congregationalism



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OF

CONGREGATIONALISM.

BY

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REV. SAMUEL N. JACKSON, M.D.

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TORONTO.

ENTERED ACCORDING TO THE ACT OF THE PARLIAMENT OF CANADA, IN THE
YEAR 1894, BY SAMUEL NELSON JACKSON, AT THE DEPARTMENT
OF AGRICULTURE.

TO

MY FATHER

HORATIO NELSON JACKSON,

FOR MANY YEARS

AN HONORED DEACON OF THE CONGREGATIONAL CHURCH AT BROME, P.Q.

AND A SON OF THE

REV. JOHN JACKSON, M.A.

ONE OF THE FIRST

CONGREGATIONAL MINISTERS OF CANADA ;

AND IN

MEMORY OF MY MOTHER,

ELIZA M. HOLLISTER JACKSON,

A DESCENDANT

OF THE NEW ENGLAND PURITANS, AN EARNEST CHRISTIAN, AND ONE WHO LOVED
THE FAITH ONCE DELIVERED UNTO THE SAINTS,

THIS BOOK

IS FILIALLY DEDICATED.

English Puritanisme.

*Containening the maine opinions of the rigidest sort of those
that are called Puritanes in the realme
of England.*

1. **T**HEY should and maintaine that every Companie, Congregation or Assemblie of men, ordinarilie ioyneing together in the true worship of God, is a true visible church of Christ, and that the same title is impropertie attributed to any other convocations, Synods Societies, combinations, or assemblies whatsoever.
2. They should that all such Churches or Congregations, communicating after that manner together, in diuine worship, are in all Ecclesiasticall matters equall, and of the same power and authoritie, and that by the word and will of God they ought to have the same spirituall priuiledges, prerogatiues, officers, administrations, orders, and Forms of diuine worship.
3. They should that Christ Iesus hath not subiected any Church or Congregation of his, to any other superior Ecclesiasticall Iurisdiction, then unto that which is within it self so that if a wholl Church or Congregation shall erre, in any matters of faith or religion, noe other Churches or Spirituall Church officers have (by any warrant from the word of God) power to censure, punish, or controule the same: but are onely to counsell and advise the same, and so to leave their soules to the immediate Iudgment of Christ, and their bodies to the sword and power of the Ciuill Magistrat, who alone upon earth hath power to punish a wholl Church or Congregation.
4. They should that every established Church or Congregation ought to have hir owne spirituall officers and ministers, resident with her and those such, as are inioyned by Christ in the New Testament and no other.

[From William Bradshaws book, first three sections on the Church, 1605.]

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LANDING OF THE PILGRIMS.

FELICIA D. HEMANS.

The breaking waves dashed high,
On a stern and rock-bound coast,
And the woods against a stormy sky
Their giant branches toss'd ;
And the heavy night hung dark
The hills and waters o'er,
When a band of exiles moor'd their bark
On the wild New England shore.

Not as the conqueror comes,
They, the true hearted, came ;
Not with the roll of the stirring drums,
And the trumpets that sing of fame ;
Not as the flying come,
In silence and in fear :—
They shook the depths of the desert gloom
With their hymns of lofty cheer.

Amidst the storm they sang,
And the stars heard, and the sea ;
And the sounding aisles of the dim woods rang
To the anthem of the free.
The ocean eagle soared
From his nest by the white wave's foam,
And the rocking pines of the forest roared—
This was their welcome home.

What sought they thus afar ?
Bright jewels of the mine ?
The wealth of seas, the spoils of war ?
They sought a faith's pure shrine !
Ay, call it holy ground,
The soil where first they trod !
They have left unstained what there they found—
Freedom to worship God.

PREFACE.



HIS book has been prepared at the request of the Congregational Union of Ontario and Quebec. It is, however, to be clearly understood that the author only is responsible for the sentiments it contains and the form it has assumed.

The object of the writer has been to furnish as complete a compendium of Congregationalism, as his ability and the limited space of so small a volume would warrant. His greatest difficulty has been to compress the vast amount of available matter within proper limits, which fact will account for seeming abruptness.

The Congregational system has now stood the tests and trials of more than three centuries, and the world has been made to share the benefits of the fruit it has borne. The more its adherents learn of its origin, history and work, the greater will they prize its precious and apostolic principles. Should this volume contribute to such an object the author will consider it a rich reward.

The writer and compiler of this book does not lay special claim to originality, for the facts set forth are gathered from many sources. It is manifestly impossible to give due credit to each historian and writer on these themes, therefore a general and grateful acknowledgment is made of most valuable aid derived from them all.

The Congregational Union of Ontario and Quebec, in 1886, received a bequest from the late Duncan Bain, Esq., of Buxton, Ont., amounting to two hundred and four dollars. This amount was set apart by the Union for the purpose of producing a book of this nature, and with accrued interest, has been used in meeting a portion of the expense of printing this edition. Thus a good man, by a wise benefaction, though "being dead yet speaketh."

S. N. J.

KINGSTON, January, 1894.

I.

Outlines of History.

“ Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith.”—HEBREWS xii. 1-2.

“ Stand fast, therefore, in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.”—GALATIANS v. 1.



Name.

THE Congregational church order has been known by various names. While in apostolic times they were called Christians first in Antioch, in the period of the reformation they were known as Separatists, because of their separation from the state church. They have been generally designated in England as Independents, which term chiefly implies a renunciation of the authority of pope, prelate, prince or parliament in ecclesiastical affairs. Now, however, they are universally called Congregationalists, which name gives expression to the fact that each local congregation of believers, called a church, has a right under the authority and headship of Christ, to exercise all ecclesiastical functions. The term also indicates the spiritual equality of every member of the local church, and the duty of each to take an intelligent and active part in all matters relating to the management of its affairs. The enemies of the Congregational system did their best to make it bear the name of its modern English discoverer, Robert Brown. Our fathers, however, repudiated this, as they and their successors would not be known by the name of any man, save only "the man Christ Jesus." In designating themselves in their petitions to the queen and otherwise, they were careful to say that they were "falsely called Brownists."

Origin.

LEADING scripture exegetes and church historians who have belonged to other communions declare that Congregationalism was the primitive type of Christianity. The teachings of Christ and the practices of the apostles indicate this, while some of the directions of our Lord cannot be literally carried out by any other system. This is illustrated by his instructions regarding discipline, found in Matthew xviii. 15-17. A community of believers, taking the New Testament only as their guide in outlining a church constitution, would be led to form a Congregational church. This was illustrated by the experiences of Brown and Harrison in England in 1580, and by Dr. Waldenström and his fellow-reformers in Sweden in 1879. The careful study of the constitution of the early Christian churches, as illustrated by the scriptures and writings of the fathers of the first two centuries, has led scholarly and conscientious men to adopt Congregational principles, though previously belonging to other communions. The experiences of John Owen and Ralph Wardlaw may illustrate this fact. Both were Presbyterians and opposed to Congregationalism. Dr. Owen made a careful study of the New Testament and the teachings of the early Christian fathers, that he might be fully prepared to combat the system. The result of these researches compelled him to accept of Congregationalism, and led him to make the following statement: "In no approved writer, for the space of two hundred years after Christ, is there any mention

made of any other organized visibly-professing church but that only which is parochial or Congregational." Dr. Wardlaw's experiences in 1800 were very similar to those of Dr. Owen in 1647. Proofs that Congregationalism was the primitive and apostolic order of church government are more fully given in the second part of this volume.

The Rise of Episcopacy.

DURING apostolic times and the century following, each church had its bishop or elder, terms used interchangeably; but there was no diocese or territory in which a bishop presided over other bishops or pastors. Various causes leading to the establishment of Episcopacy may be traced. Among these was the influence and ambition of certain local bishops, who through ability, position or wealth would claim or have ascribed to them pre-eminence in the councils of the churches. The tendency manifested by some to copy the Jewish usages, as illustrated by the temple order and services rather than those of the freer synagogue, would not be without its influence in this direction. Growth of heresy in the churches also largely led to the establishment of the Episcopate as a fancied means of checking this evil. The endorsement of the Christian religion by the state under Constantine completed and confirmed these and other tendencies, and led to the adoption of Episcopacy as a hierarchial system, modelled after the manner of the imperial government. It was not until the council of Nicæa in 325 that the ecclesiastical title of metropolitan came into use, and it is probable that the territorial jurisdiction which it implies was then first established and defined.

Witnesses.

IN almost every succeeding generation witnesses were found who bravely testified to some of the truths which are held as leading principles of Congregationalism. In the middle of the third century, the Novatians, also called Cathari or Puritans, separated from the great body of the church on the question of purity of communion. The Donatists appeared in the early part of the fourth century, and repudiated the prevailing notions in relation to church and state. In the same century the Luciferans arose, who were much like the Puritans of the seventeenth century. The Ærians, who insisted on the equality of bishops and presbyters, also flourished in the latter part of that century. The Paulicians, who originated about the middle of the seventh century, rejected the dogma of the three orders of clergy, and regarded every congregation of believers a true church of Christ, with power to elect their officers by popular vote. Though all these dissenters of the early centuries were persecuted by fire and sword, they valiantly protested against the corruptions of the state church, and asserted many of the primitive principles of church order and life as found by them in the New Testament. In 1857 the Revs. Cyrus Hamlin, of the A.B.C.F.M., and Henry Jones, of the Turkish missionary aid society, visited Bulgaria, the ancient head-quarters of the Paulicians. At Philippopolis they found, much to their surprise, a remnant of this ancient sect calling themselves by the old name.

Wiclif.

JOHAN WICLIF, the morning-star of the reformation, flourished in the fourteenth century. He has also been called "the modern discoverer of Congregational dissent." In justification of this assertion it is sufficient to say that he claimed that the scriptures were all sufficient in matters of ecclesiastical order, as well as of faith and practice, and that piety was essential to church membership. Further, he rejected the hierarchy and its officials, and declared that in the primitive church the only officers were bishops and deacons, and that presbyters and bishops were the same. He asserted that the church had the right to call their clergy to account, and that it might even discipline the pope for unchristian conduct. Through the translation of the scriptures into English, and the proclamation of its truths by the itinerate labors of his "poor priests," he was, as John Milton said, "honored of God to be the first preacher of a general reformation to all Europe." His followers were called Lollards, and became very numerous, including in their number priests, scholars, knights and nobles. He died in 1384, and was buried under the choir of his church, St. Mary's, Lutterworth. By order of pope Martin V., in 1428 his bones were taken up, burnt, and the ashes thrown into the Swift, a branch of the Avon, which empties into the Severn, and this into the sea. This distribution of the ashes of the great reformer has been used as a symbol of the universal diffusion of the truth he propounded.


Luther.

MARTIN LUTHER in 1523 declared for the independency of separate churches in an essay entitled "Causes and reasons deducted from the scriptures why a Christian congregation has the right and power to judge over, to call, to appoint, and to remove their teachers" —a title sufficiently explicit regarding the views he held. In 1526 the Congregational polity was formally enunciated by the synod of Homburg; but as the princes considered it too revolutionary, it was set aside for a system of authoritative control, which though less scriptural was more traditional and politic.

Morelli.

FRENCH REFORMER, named Jean Baptiste Morelli, in 1561, also published a treatise concerning the Congregational order of New Testament churches, which caused an immense sensation. In the following year, the synod of Orleans condemned the book, and ordered it to be burned by the public hangman. The author, who had gone to Geneva, was tried and condemned for heresy, and at the instance of Calvin banished from the city, not to return on pain of death. The title of the book was, *Traité de la Discipline et Police Chrétienne*, and in it, Morelli vindicated the right of the local church, to decide by universal suffrage, all points of doctrine, and discipline, and to elect pastors, deacons, etc. The author died an exile in England.

Separatism.

UEEN ELIZABETH'S reign witnessed the development of the Puritan party which warred against sacramentalism and sacerdotalism. The platform which they laid down embraced these six principles: 1. That the name and functions of archbishops and archdeacons ought to be abolished. 2. That the offices of the lawful ministers of the church, namely, bishops and deacons, ought to be reduced to their apostolic institution: bishops to preach the word of God, and pray, and deacons to be employed in taking care of the poor. 3. That the government of the church ought not to be entrusted to bishops, chancellors or the officials of archdeacons; but every church ought to be governed by its own ministers and presbyters. 4. That ministers ought not to be at large, but everyone should have the charge of a particular congregation. 5. That no man ought to solicit, or to stand as a candidate for the ministry. 6. That ministers ought not to be created by the sole authority of the bishop, but to be openly and fairly chosen by the people. The Puritans, however, believed in a national church, and would fain wait for the prince or parliament to lead them in further measures of reform. The Separatists were all originally Puritans, but did not believe in tarrying for either the prince or parliament in promoting the needful reforms within the church. Further, they held that the church should be composed of the godly only, and that such spiritual men had but to form themselves into spiri-

tual societies in order to constitute true churches of Christ. The Puritans were fighting a losing battle through their entanglement with the court and state when the Separatists came to the front, and taking their lives in their hands broke with the national church and organized spiritual communities among themselves. Had the Puritan idea of a national church been realized, it is probable that the reformation movement would have been effectually suppressed. The Separatists, from whom the Congregational lineage comes, by their bold and conscientious acts, averted such a disaster.

London.

THAT Congregationalism existed in London before its polity was formulated by Robert Brown there can be little doubt. Therefore, though its literary history began in 1582, when the first publication setting forth its principles was issued, these principles had previously prevailed in practice. We know that Richard Fitz was the pastor of a Separatists' church in London in the beginning of Elizabeth's reign. We have this from the testimony of the celebrated Henry Ainsworth, called by bishop Hall, the rabbi of the Separatists, who was also one of its ministers when the church was driven into exile. This church also had its forerunner in a secret community which existed during the reign of Mary, and suffered severe persecutions from bishop Bonner. About a hundred adherents to Fitz's church met in Plumbers' Hall on the 19th of June, 1567, to celebrate a wedding and hold religious services. The sheriffs broke in upon them, taking them into custody, and under direction of the privy council com-

mitted them to Bridewell prison. Within the prison walls they constituted themselves a Congregational church. When liberated, this persecuted flock for several years was among the hidden churches of England, meeting in secret to worship God; during the summer in woods and gravel-pits, and throughout the winter in private houses. It often disappeared from sight, but was never broken up, and was never without brave men who dared to act as its officers. When Francis Johnson was its pastor, the church, in part, made its escape to Holland, and flourished for more than a century in Amsterdam. The remnant remaining in London were reorganized in Southwark in 1616 by Henry Jacob, and is now known as the church of the pilgrim fathers. This is called the mother-church of the Congregational denomination as it now exists in England.

Brown.

ROBERT BROWN has the honor of being the first in modern times to formulate the cardinal principles of Congregationalism. Having studied in Cambridge, he had scruples about receiving ordination at the hands of the bishops. Hearing that there were believers in Norfolk who were very forward in spiritual reform, he went to Norwich. There, with his friend Robert Harrison, he made a careful study of the New Testament, with prayer and meditation, for some months. The result was the elaboration of the Congregational system as he found it in the scriptures, and the organization of a Congregational church. This was in 1580, and by many is considered the first church of this order organized in England on a truly systematized basis. The bishops said this heresy greatly troubled the whole coun-

try ; and so persistent were they in their efforts to rid the land of such an evil, that in the following year they drove the pastor and his people into exile. A settlement was made in Middleburg, Zealand, where Brown and Harrison during the next two years wrote books setting forth Congregational principles. These were printed in sheets and then sent to England, where, to the consternation of the bishops, they were bound and circulated. In 1583 Robert Brown resigned his pastorate, and returned to England by way of Scotland. In the latter kingdom he sought to propagate his views, and created considerable consternation among the Presbyterians. In England he was repeatedly arrested and imprisoned, so that, finally, in his weakness, he was influenced to return to the Established church. He tells us that he had undergone imprisonment in thirty-two different dungeons, in some of which he could not see his hand at noonday. Such treatment evidently affected his once strong mental powers, and left him but a wreck of what he had been both in mind and body. Though the instrument failed, the truths he promulgated prevail. Resisting the combined influences of church and state, seeking their destruction, they have proved mighty and have brought blessings innumerable to the world. Brown, after his return to the Established church, was appointed rector of A-church-cum-Thorp, Nottinghamshire. When over eighty years of age he died in Northampton jail where he had been committed for striking a constable and insulting a justice before whom he had been cited. He published three books in Middleburg, the first, "A treatise on reformation without tarying for anie, etc." the second, "Shewing the life and manners of all true Christians, etc." and the third, "A treatise upon Matthew XXIII., etc."

Martyrs.

IF the blood of the martyrs is the seed of the church, then Congregationalism has been well and deeply planted. Not only did multitudes perish in prison for their faith, but others, of whom the world was not worthy, gave their lives as witnesses to the truth. Three men, named Gibson, Thackery and Copping, were in 1583 arrested in Bury St. Edmunds, Suffolk, charged with heresy and the distributing of books sent over from Zealand by Brown and Harrison. Gibson made submission, and though convicted was reprieved, while Elias Thackery and John Copping, after a long imprisonment, were sentenced to death, and immediately executed, so that no time for an appeal from the sentence might be allowed. John Greenwood, Henry Barrowe and John Penry were among the most distinguished of the Congregational martyrs. Barrowe was a man of mark. Graduating at Cambridge, he became member of Gray's Inn. His friend Greenwood had been a clergyman in the Established church, from which he separated, adopting Congregational principles. These were confined for a long time in the Clink prison, in Southwark, and afterwards executed April 6th, 1593, at Tyburn. Penry, a native of Wales, burned with a desire to have the gospel preached throughout that principality. He was hanged at St. Thomas-a-Watering near London, May 29th, 1593. It was not long after these executions that the authorities in church and state concluded that such unrighteous procedure harmed rather than helped the interests of the Establishment, therefore, they desisted from further martyrdoms, adopting the policy of banishment.

High Commission Court.

IN order to crush Congregationalism and Puritan Protestantism, the high commission court was instituted in 1583, which might truly be called the English inquisition. It consisted of forty-four commissioners, twelve of whom were bishops. Power was given to any three of them, one of whom must be a bishop, to punish all persons absent from church, according to the act of uniformity, or to visit and reform all heresies and schism according to law, etc., and to punish by censure, fines and imprisonment. The court of star chamber also constantly sat in queen Elizabeth's reign, and was to the highest degree severe in its punishments. It consisted of the privy council, with the addition of certain judges. By it, confession might be extorted by torture, and any penalty could be inflicted short of death. These irresponsible courts inflicted injustice and suffering upon our spiritual ancestors beyond expression. Still Congregationalism made progress, for Sir Walter Raleigh declared in parliament that there were twenty thousand Separatists in Norfolk, Essex and the neighborhood of London. It made itself heard in parliament by petitions, and in 1584 a bill was introduced proposing ecclesiastical changes. The queen ordered bill and petitions out of the house, telling the commons that "she was settled in her religion and would not begin again." Clergymen who had favored such reforms were fined, suspended and imprisoned, while the members who had spoken for the bill were sent to the Tower.

The threatened invasion by the Spanish Armada in 1587 caused the queen to mitigate somewhat the persecutions of Nonconformists, although hundreds were allowed to pine in prison. Among those suffering for conscience sake were some of the most learned and holiest men of that period.

Robinson.

JOHN ROBINSON was the most distinguished of the early Congregational leaders in England. Little is known of his early life further than he was a graduate of Cambridge. The first record relating to him is in 1604, when he left Norwich, where he had been exercising his ministry, with the conviction that to be true to his conscience he must separate from the church of England. At Gainsborough he united with the church which had been organized in 1602 under John Smith as pastor. Because of persecution, the main body of this church with their pastor fled to Holland, while those who remained, including Robinson, organized the Scrooby church, he being chosen as teacher. It was not long before this church also was compelled to escape to Holland, and at Leyden find an asylum. Here under Robinson the church enjoyed a steady and healthy growth until they numbered nearly three hundred communicants. Bradford, afterwards governor of Massachusetts, says of him: "He was much beloved of them, and as loving was he unto them, and entirely sought their good for soul and body. In a word, he was much esteemed and revered of all that knew him, and his abilities were acknowledged both of friends and strangers." By his counsel and influence the emigration to America was

brought about, and with earnest words of wisdom he sent the first of the pilgrim fathers on their voyage, expecting himself to follow with those remaining at a later period. This he was not able to accomplish, and five years after, on the 4th of March, 1625, a stone was lifted in the venerable cathedral of Leyden, and the mortal remains of this great and good man were laid to rest. On the adjournment of the International Congregational council held in London in 1891, representatives from England, America and Australia visited Leyden, and, with the co-operation of representatives of the city, the university, and the church of Holland, unveiled with appropriate ceremony a memorial tablet affixed to St. Peter's church. The following is the inscription: "The Mayflower, 1620. In memory of Rev. John Robinson, M.A., pastor of the English church worshipping over against this spot, A.D. 1609-1625, whence at his prompting went forth the Pilgrim Fathers, to settle in New England in 1620. Buried under this house of worship, 4th March, 1625, æt. xlix years. In memoria æterna erit justus. Erected by the national council of the congregational churches of the United States of America, A.D., 1891." There is no portrait of John Robinson nor any record of his personal appearance. His lineaments are drawn by his character and life. Henry Ainsworth, speaking of his Norwich days, says: "Certain citizens were excommunicated for resorting unto and praying with Mr. Robinson, a man worthily revered of all the city for the grace of God in him. As a controversialist his ability and candor were recognized both in his university and at Leyden. He was greatly beloved by the faculty and the citizens of Leyden; and to this day the Dutch, in honor of his name, call the Congregationalists Robinsonians.

Scrooby.

SCROOBY is a small village in the north of England, embracing portions of Yorkshire, Lincolnshire and Nottinghamshire. It has been termed the Nazareth of Congregationalism, for here was formed a Congregational church, which by persecution was driven to Holland, and thence crossing the ocean to America founded New England. In this region Protestantism had asserted itself in queen Mary's time, and not a few then fled to Holland to escape persecution and death. William Brewster was a leader in the Scrooby community. He was the agent of the archbishop of York, and lived in the manor-house which for six hundred years had been the archiepiscopal palace. Here in 1606 the church was formed with Richard Clyfton as pastor, John Robinson as teacher, and William Brewster as elder. In their covenant they agreed "to walk in God's ways, made known or to be made known to them according to their best endeavor, whatsoever it should cost them, the Lord assisting them." These early Christian endeavorers were not long left in ignorance as to the cost to them of spiritual freedom. To use their own words, "some were taken and clapped up in prison, others had their houses watched and beset night and day, and hardly escaped their hands; and the most were fane to flee and leave their homes and habitations and the means of their livelihood." William Bradford, afterwards governor, and historian of the Plymouth Colony in New England, was born and resided about three miles from Scrooby, in a village called Auterfield.

Exile.

THE bishops, owing to the resentment of the house of commons and the indignation of the London populace, desisted from further executions, and resorted to the policy of banishment. The martyr church therefore became a banished church. The first settlement made by our Congregational fathers in Holland was in 1593, when members of Fitz's church, London, were discharged from prison and settled in two little towns on the Zuyder Zee. In 1595 they took up their abode at Amsterdam, where they were joined by their pastor, Francis Johnson, two years later. The larger part of the Gainsborough church removed to Amsterdam in 1606 under their pastor, John Smith, three years after the death of queen Elizabeth. It was not long before its offshoot, the Scrooby church, was compelled to follow a like course. This pilgrim church was so pursued on every hand that they resolved in the autumn of 1607 to become self-exiles. This could not be done according to law, unless they had previously been formally sentenced by the courts, a formality they naturally desired to dispense with. Their repeated attempts to migrate in a body, their arrest, harsh treatment, detentions, perils, sufferings and losses, it is painful to recall. At length, however, in small groups, in couples, or one by one, they evaded pursuit and gathered in Amsterdam in 1608. The following year, by permission of the authorities, they removed to the old university town of Leyden, where for eleven years they flourished under John Robinson, meriting the high esteem of those among whom they sojourned.

Pilgrim Fathers.

VARIOUS causes led our exiled fathers to the conclusion that Holland should not become a perpetual home for themselves and their children. They desired as Englishmen to be free men under the British flag in a land where they could perpetuate their traditions, language and faith. Further, they had a strong desire to do something in the way of advancing the kingdom of God. Their plans were matured after much prayer and prolonged negotiations. They decided that they would emigrate to the American continent. The first company, less than half of the church in Leyden, under the leadership of William Brewster, set sail from Delfshaven for Southampton, July 22nd, 1620, in the ship *Speedwell*. After various vicissitudes and grievous disappointments, the pilgrims embarked on the *Mayflower*, September 16th, and sailed from Plymouth, England, for the new world. On November 19th, after a rough and weary voyage they sighted Cape Cod; on the 21st, in Provincetown harbor, they signed their compact of civil government, and chose Carver as governor; one month later, December 21st, they landed upon Plymouth Rock. This was the vanguard of New England, for the other members of the Leyden church with various accessions from England came in instalments by future migrations. The Plymouth settlement antedates that of Massachusetts Bay by ten years. "In pursuance of religious freedom, they established civic liberty, and meaning only to found a church gave birth to a nation, and in settling a town commenced an empire."

Laud.

WHEN Charles I. ascended the throne in 1625, Laud was bishop of St. Davids, and eight years afterward he was made archbishop of Canterbury. Extreme in his high church notions, he aimed, according to the desire of the king, to restore religion in England to a branch of the Roman Catholic church. He endeavored to sever the ties which united the nation to the Reformed churches of the Continent, refused freedom of worship to the refugee Huguenots from France and the Walloons from Flanders, and in his efforts to make them conform drove them in crowds to Holland. The Puritans, who were said to embrace about nine-tenths of the English people, and were the chief hindrance to his desired purpose, felt the weight of his iron hand without mercy. Upon the Congregationalists who remained in the land he kept an ever watchful eye, and his severest measures were meted out to them as the most incorrigible of all the people. In 1631 his spies reported that "there were eleven congregations of Separatists about London, with their idly pretended pastors, who met together in breweries and such other places of rest regularly." In other places, including Canterbury and Norwich, many were found and reported, and in connection with the last place the names of Bridge and Ward are mentioned. Many were arrested and thrown into prison, and on the 1st of April, 1634, a proclamation was issued to all justices of the peace, mayors, bailiffs, constables and all others of his majesty's officers, to give their


assistance. By the authority of the star chamber and the high court of commission, hundreds were condemned to perpetual imprisonment. The greatest atrocities were also enacted, such as whipping, confinement in the pillory, branding the cheeks, slitting the nose, cutting off the ears; and upon some individuals, as in the case of Dr. Alexander Leighton, all these indignities and cruelties were heaped upon them.

Emigration.

UNDER the policy of persecution, sanctioned by Charles I, and so bitterly carried out by archbishop Laud, emigration took a fresh start. Thousands of the best scholars, ministers, lawyers, merchants and farmers fled over the Atlantic to secure purity and freedom of religion in the wilds of America. Great land owners and nobles were preparing to follow. John Endicott and his company settled in Salem in 1629, and founded the Massachusetts Bay colony. John Winthrop, with nine hundred emigrants from Yarmouth, joined them in 1630. Endicott had previously acted as governor, but this office was transferred to Winthrop on his arrival, who in 1636 gave place to Sir Henry Vane. John Lathrop had succeeded Henry Jacobs as pastor of the Southwark church. Having been imprisoned with many of his members, he crossed the Atlantic with thirty-two of them in 1634, and settled in Situate, Plymouth, and afterwards at Barnstable. John Cotton, forced to leave his magnificent church at Boston, reached Boston in the new world in 1633. Thomas Hooker, of Chelmsford, silenced and forced to flee to Holland, returned and crossed in the same ship with Cotton, rejoining his

church which had preceded him, and settled at Cambridge. Thomas Sheppard, who with Cotton and Hooker had been educated in Emmanuel college, Cambridge, after various perils reached Boston with his company, and organized as a church in Cambridge in 1635. John Davenport of Brazenose college, Oxford, having been driven to Amsterdam, made his way to Boston in 1637. So great was the tide of emigration to America that stringent efforts were made by the authorities to arrest it. It is said that on the 1st of May, 1638, eight ships bound for New England, and filled with Puritan families, were stopped in the Thames by an order in-council; that among the passengers were Pym, Hampden, Cromwell and Sir Arthur Hazelridge. Many also emigrated to Holland, among whom were Goodwin, Nye, Burroughs, Bridge and Simpson. These afterwards returned to England.

Cromwell.

LIVER CROMWELL entered upon his parliamentary career in 1628, when Laud was promoted to the bishopric of London. In the long parliament to which he was re-elected he sat for Cambridge. The struggle between the prelates and the people, and between the king and parliament, had begun. On the 22nd of October, 1640, a mob besieged the high commission court, which had made itself so obnoxious, and which then with archbishop Laud was sitting in St. Paul's. Of this, Laud said: "Very nearly two thousand Brownists made a tumult at the end of the Court, tore down all the benches in the consistory, and cried out they would have no bishops or high commissioners." The rupture between king and parliament came on the 12th of July,

1642, when both sides appealed to the sword. Then Cromwell, at the age of forty-three, and without training in the art of war, took the field with his two eldest sons. On October 23rd the hostile forces came into conflict at the battle of Edgehill, where Cromwell's eldest son was killed. This engagement revealed the necessity of sterner stuff in the rank and file of the parliamentary army, and Cromwell at once took steps to gather around him the famous Ironsides who were never beaten on the battlefield. The king's cause suffered its death-blow July 2nd, 1644, at the battle of Marston Moor, and on the 14th of the following year, at the battle of Naseby, he was completely vanquished.

Cromwell returned to his seat in parliament, to receive the most distinguished honors from his countrymen. Archbishop Laud and Charles I. were brought to trial before parliament, and executed. After successful campaigns in Wales, Ireland and Scotland, Cromwell returned to England, and was escorted to London by parliament and an immense concourse of all classes of the people. The long parliament, which had lasted for nearly thirteen years, and had achieved so much that was noble and illustrious, but now bereft of its mighty leaders, including Pym and Hampden, had greatly changed in its character. Therefore, on the 23rd of April, 1653, when Cromwell was informed that a bill was being rapidly passed, calculated to perpetuate this parliament and give it oligarchic power, he at once gathered his officers around him, proceeded to the house, listened to the debate, and as the measure was being put he arose and charged them with iniquity, saying, "Your hour is come, the Lord hath done with you," and summarily dissolved the assembly. The consequence of this daring act left him dictator of the kingdom, and to this new order of affairs the nation quietly

submitted. Under the title of lord protector, Cromwell was, on the 16th of December, solemnly installed supreme governor of the British Commonwealth. He refused the title of king when it was tendered by parliament, but he made the power of Britain felt in Europe as never before. True to his convictions as a Congregationalist, he claimed liberty for Protestants throughout the world, and even enforced that claim upon the pope himself. This great uncrowned king of England died on the 3rd of September, 1658, on the anniversary of two of his great battles, namely, that of Dunbar, where he defeated the Scots, and Worcester, where he defeated Charles II. Few men in every way so great have appeared in the world's history as was Oliver Cromwell.

The Commonwealth.

ROTWITHSTANDING the severe persecution and the great drain made by emigration, Congregational churches continued to spring up and their members multiply. Many of the intellectual and prosperous classes adopted the principles; influenced in part, no doubt, by the controversial writings of the exiles in Holland and the success of the system in New England. It would be difficult otherwise to explain how Congregationalists became the strength of Cromwell's army. When the civil war broke out, the two contending parties were called royalists and parliamentarians. Laud's Anglo-Catholic measures had so dismayed the Episcopal party that its influence was for the time ruined. As the war proceeded, the Puritans ranged themselves more and more into the two parties of Presbyterians and Congregational-

ists. The first desired to have a state church on the Presbyterian model, while the latter opposed this and asserted independent principles. The persistent attempts of the Presbyterians, both in the long parliament and the Westminster assembly of divines, were successfully resisted by Cromwell and his fellow-Congregationalists. Cromwell did not, however, by any form of force seek to make Congregationalism the religion of the state. Good men, irrespective of their denominations, were appointed to livings, while many important positions were held by Congregationalists, as, for instance, John Owen was dean of Christ's church and vice-chancellor of Oxford; Thomas Goodwin was president of Magdalen college, Cambridge; Philip Nye was rector of St. Bartholomew's, London; and John Howe, parish minister of Torrington.

Westminster Assembly.

THE Westminster assembly of divines was appointed by parliament in 1643, and held its last session in the first month of the Commonwealth, in 1649. Its object was to draw up a scheme for the regulation of the national faith and worship. The assembly was composed of one hundred and twenty-one ministers and thirty lay assessors. Scotland was represented by five ministers and three elders. About twenty of its members were Episcopalians, but very few of them took part in the deliberations. There were a few Congregationalists who stoutly maintained the right of each congregation to manage its own affairs. The leaders were known as the five dissenting brethren, and their names were William Bridge, Jeremiah Burroughs,

Thomas Goodwin, Philip Nye and Sidrach Simpson. They occupied a prominent place in the assembly and took an active part in the debates, especially on points of church order. Bailie, one of the Scotch commissioners, says of them: "They debated all things which came within twenty miles of their quarters, and astonished the churchmen by their great learning, quickness and eloquence, together with their great courtesy and discretion in speaking." These Congregationalists made a strong plea in the assembly for religious toleration, which caused much commotion among the reverend divines.

Savoy Council.

THE great growth of Congregationalism during the period of the Commonwealth led its distinguished ministers, some of whom had returned from Holland after the death of Laud, to feel their need of common consultation and greater unity. Therefore, before the last illness of Oliver Cromwell, arrangements had been made for convoking by state authority a Congregational council. It met on October 12th, 1658, twenty-six days after the protector's death, in the Savoy palace, London. It consisted of two hundred delegates from various parts of England and Wales. A committee, consisting of Goodwin, Nye, Bridge, Caryl, Greenhill and Owen, most of whom had sat in the Westminster assembly, drew up a document entitled heads of argument, setting forth the faith and order of the Congregational churches. It was issued as "a declaration of faith and order owned in the Congregational churches in England: agreed upon and consented to by their elders and messengers in their meeting

at the Savoy." In doctrine it was like the Westminster confession, but in relation to ecclesiastical polity the principles of Congregationalism were clearly enunciated. Lest this declaration should be misunderstood, the council took the precaution not to invest it with binding symbolical authority, but issued it only as their counsel and advice.

Westminster Abbey.

DURING the Commonwealth, Cromwell established a lectureship in the abbey, which office was filled by Congregational and Presbyterian ministers alternately. Westminster abbey was also used for worship by a Congregational church, of which William Strong was the first pastor. At his death in 1654, John Rowe became pastor with Seth Ward as an assistant. The abbey church greatly prospered, and among its members were several of the lords and commoners of parliament. On the accession of Charles II. to the throne, the church was expelled from the abbey, and could only continue its worship in private. Oliver Cromwell died September 3rd, 1658, in the sixtieth year of his age. Nature itself seemed to prophesy that a great power was passing away in the voice of a terrible tempest that swept over England at the time. He was not only the greatest Englishman of the seventeenth century, but the greatest man of his age, and one whose memory deserves the reverence of all time. For weeks the embalmed body of the protector lay in state at Somerset house in a hall hung with black and illuminated by a thousand wax-lights. Then with great lamentation and state ceremony Crom-

well's body was buried in the chapel of Henry VII. in the abbey where other members of his family had been placed. Cromwell's great generals and admirals as well as the first pastor of the abbey Congregational church were also buried within its walls. After the restoration, these remains were ruthlessly disinterred and dishonored. Cromwell's body was gibbeted at Tyburn and then buried under the gallows, while his head was affixed to Westminster hall. A plain marble slab in the floor of the chapel, suitably inscribed, now marks the place where once lay the form of England's noblest and greatest benefactor, Oliver Cromwell.

Repression.

RICHARD CROMWELL, who succeeded his father as dictator, was not born to rule, but became a convenient stepping-stone for the return of the exiled royal house. During his brief exercise of power for eight months the country arrayed itself into different hostile camps. So after various conferences Charles II. was received as the rightful king of England on May 29th, 1660. Despite all promises, it was not long before the Puritans, and especially the Congregationalists, were made to know what to expect from his hand. The first law of repression was the passing of the corporation act in 1661, which incapacitated from any office in any corporation all persons who had not received the sacrament according to the rites of the church of England within a year before election, and also taken the oath of allegiance and supremacy. The act of uniformity was passed on the 19th of May, 1662, and carried into effect on the 24th of August, the anni-

versary of St. Bartholomew's massacre. By this act the validity of non-episcopal ordination was denied for the first time since the reformation. Its object was the exclusion of the Puritans from the churches, and by its execution two thousand ministers were ejected from their churches and homes. The conventicle act was passed in May, 1664, prohibiting any assemblage of any five or more to meet for worship otherwise than allowed by the Established church, under a penalty of fines and imprisonments. The five miles act was adopted in October, 1665, forbidding any Nonconformist minister to come within five miles of any place where he had previously conducted services. A new conventicle act was passed in the spring of 1670, which prohibited all from meeting for worship otherwise than according to the usages of the church of England, under penalty of fines. The test act was sanctioned in 1673, excluding from office, civil or military, all persons who did not take the sacrament as administered in the Established church. The bishops were most zealous in securing the enforcement of these laws of repression, and the officers of the state mercilessly executed them to the untold loss, suffering and sorrow of the Nonconformists, who in face of all remained true to their convictions. The persecuted Congregationalists were enabled to return good for evil. During the prevalence of the great plague in 1655, when others fled in panic, the ejected ministers in London publicly exercised a ministry of mercy. Thomas Vincent became famous as a preacher at that time. Again in 1666, when the great fire laid more than four hundred acres in ruins, and many incumbents left London because there was no income or dwellings, Owen, Goodwin, Nye, Brooke, Caryl and Griffith among other Congregationalists engaged in publicly preaching to the people.

Persecution.

REFERENCES have already been made to persecutions under Elizabeth, by which not only great loss and suffering was caused, but also martyrs were made and subjects driven into exile. The policy of James I. was to enforce conformity or cause his loyal subjects to be "harried out of the land." Charles I., under archbishop Laud's advice, followed his father's terrible example, leading Henry Burton to say that greater havoc was made of the faithful ministers of God than in all queen Mary's time. Charles II., in enforcing the cruel laws of repression, caused thousands to die in prison. James II. came to the throne an avowed papist, and sought not only to make himself an arbitrary king but also to Romanize the religion of the state. At first he adopted a tolerant course towards Nonconformists as an excuse for favoring Romanists. But this policy was soon changed, and the penal laws were mercilessly enforced. Informers were busy everywhere, causing meeting-houses to be closed and breaking up private assemblies. Ministers and laymen were arrested, fined and imprisoned for the crime of Nonconformity. High-minded men and gentlewomen were thrust into dungeons of the worst description, where they were obliged to herd with some of the vilest characters. Well-informed persons of those times state that "about seventy thousand Nonconformist families in England were ruined under the persecuting acts during the reigns of Charles II. and James II., while eight thousand persons

belonging to those families died in prison." In twenty-three counties the fines, with accumulations at the rate of twenty pounds a month, amounted to between four and five millions sterling, and the fines without accumulation to two hundred and seventy-seven thousand and 1 ninety pounds.

Declaration of Indulgence.

IN 1672 England went to war with Holland, and Charles II., deeming it expedient to conciliate the Nonconformists who might sympathize with the Protestants of the Low Countries, issued, on the 15th of March, his famous declaration of indulgence. By this a measure of religious liberty was given to Nonconformists ; for though the Established church was recognized, the immediate suspension of all penal laws against Nonconformists was declared. It also made provision, for their use, of a sufficient number of places of worship for their accommodation, which should be certified to and their ministers receive approval. The Episcopal party protested that the king was exceeding his powers ; the Presbyterians did not care to accept of it, for they were opposed to toleration and sought comprehension ; the Congregationalists, however, for the most part accepted the terms, and through Dr. John Owen presented a loyal address to the king expressing their gratitude. Applications for indulgences came in from every quarter, and were abundantly granted. In ten months they numbered as many as three thousand five hundred. John Bunyan was liberated from jail, and a place of worship was licensed for his church as follows :

"CHARLES, etc., to all mayors, bailiffs, constables, and others our officers and ministers, civil and military, whom it

may concern, Greeting. In pursuance of our declaration of the 15th of March, 1672, We have allowed and We do hereby allow of the house of Josiah Roughid in Bedford to be a place for the use of such as do not conform to the church of England, who are of the persuasion commonly called Congregational, to meet and assemble in, in order to their public worship and devotion. And all and singular our officers and ministers, ecclesiastical, civil and military, whom it may concern, are to take due notice hereof, and they and every of them are hereby strictly charged and required to hinder any tumult or disturbance, and to protect them in their said meetings and assemblies. Given at Our Court at Whitehall, the 9th day of May in the 24th year of Our Reign, 1672. By His Majesty's command.—ARLINGTON.”

The parliament which met the following year disapproved of the granting of indulgence, by a vote of 168 to 116, and proceeded to pass the test act, so that the legal status of Nonconformists was worse than before. After years of bitter persecution, James II., with a view of relieving Roman Catholics from the ban, also issued a declaration of indulgence dated April 4th, 1687, in which some approach was made towards toleration. By it the laws punishing Nonconformity were suspended and liberty of worship was granted. It was not long however before the king changed his policy and put in force the penal laws against Nonconformists. On August 24th 1683, Dr. John Owen died. He said: “I am leaving the ship of the church in a storm, but while the great pilot is in it the loss of a poor under-rower will be inconsiderable, Live and pray, and hope and wait patiently, and do not despond: the promises stand invincible that he will never leave us nor forsake us.”

Toleration.

THAT Congregationalists were chief among those securing religious freedom is the testimony of impartial witnesses. Robert Brown was the first writer in the English language who stated and defined this doctrine. In the Westminster assembly, though a hopeless minority, the Congregationalists distinguished themselves by their uncompromising resistance to the proposals of intolerance and their valiant fight for religious freedom. Sir Harry Vane, a Congregationalist, was the first man to proclaim the principles of civil and religious liberty on the floor of the British house of commons. Among those who carried on the controversy through the press, mention may be made of the following Congregationalists, namely, Thomas Goodwin, who wrote six tracts on universal freedom of conscience; Henry Burton, who republished Leonard Busher's work; John Milton, who with others, as early as 1656, advocated the separation of church and state; and of John Owen so profound in his reasonings in behalf of liberty. John Lock, who brought the doctrines of toleration out of the domain of theology, and placed it on the basis of political righteousness, printed the first of his famous letters on the subject in Holland, in the Latin language, in the year 1689; therefore they were not translated and circulated in England in time to assist in the passing of the toleration act. This act was passed on the 11th of March, 1689, and received the royal assent on the 24th of May. By it legal protection was afforded to

Nonconformists in carrying out their systems of doctrine, worship and discipline. To interrupt them in the worship of God became a criminal offence.

Comprehension.

VARIOUS efforts have been made from time to time to unite the broken ranks of English Protestantism caused by the attitude of the Established church towards the Puritans. These efforts have been known as schemes of church comprehension. The first earnest movement in this direction was made in the Westminster assembly. The Congregationalists sought to be included in the proposed new national church, on the condition that the power of ordination should be secured to their own congregations, and that in church censure, while they might be subject to parliament, they should not be to any presbytery. This the Presbyterians would not concede, and the Congregationalists, resting on the great principle of the spiritual nature of the church, refused assent to a Presbyterian state church. Archbishop Usher drew up a scheme, in which the bishop was to be made only the president of a diocesan board of presbyters. At the request of Charles I., it was submitted to the parliamentary commissioners, who rejected it. The Presbyterians proposed the same solvent to Charles II., just before his restoration; but his promises proved delusive. At the Savoy conference in 1661, the next effort toward reconciliation was made, which also proved a failure. Lord chief justice Hales and several bishops in 1668 made efforts to heal differences by proposing sweeping changes in the book of common prayer, but their purposes were thwarted by the court party.

The house of commons in 1680 appointed a committee, who agreed on a scheme for comprehension with the Non-conformists. It passed both houses, but the king withheld his consent, and it failed to become law. The last effort made in parliament was in 1689, when a commission was appointed to consider the relationship of the church to dissenters. It proposed five hundred and ninety-eight amendments to the prayer book, which so startled churchmen then assembled in convocation that they rendered the work of the commission nugatory. The American Episcopal prayer book is the outcome of these proposed amendments.

The Revolution.

CHARLES II. having forfeited the respect of all coming generations, after partaking of the Roman sacrament, died February 6th, 1685. His successor, James II., made most persistent attempts to reinstate Romanism in England, and was compelled to abdicate December 11th, 1688. This led to the calling of William, prince of Orange, and his consort, Mary, daughter of Charles I. of England, to the throne. They were both ardent Protestants, and gave adhesion to low church principles. In answer to various invitations, he sailed from Holland with a fleet filled with brave warriors, flying his flag with the following inscription, the first three words of which formed the motto of his royal house: "I WILL MAINTAIN *the liberties of England and the Protestant Religion.*" After a bloodless revolution he took possession of St. James's palace, November 18th, 1688, and was greeted by an address of welcome, in which Conformists and Nonconformists

joined. William and Mary were crowned April 11th, 1689, when, adopting a precedent given at Cromwell's inauguration, the sovereigns were presented with a bible as "the most valuable thing that this world contains." The toleration act was passed, and Congregationalism took a new impetus in founding churches, developing educational facilities, and now openly ordaining its ministers ; which services they previously were compelled to conduct privately. Having lived to see the dawn of religious liberty, one by one of the fathers passed away. Among them was the famous Congregational divine, John Howe, formerly domestic chaplain to Oliver Cromwell, who died April 7th, 1705. On the death of queen Mary, William III.'s consort, he had preached a characteristic sermon, in which he spoke of the queen's interest in Nonconformists.

Queen Anne.

WILLIAM III. died March 8th, 1702, and was succeeded by Anne, daughter of James II. Though Congregationalists and other Nonconformists were among those who approached her throne with congratulations, they were made to feel that a change had come. The high church men, who were the queen's favorites, disliked toleration, and by pulpit and press began a crusade against the religious liberty secured by the revolution. The occasional conformity act was passed in 1711, by which Nonconformists were excluded from the service of the state ; any person holding office being prevented from entering a meeting-house. The schism act followed in 1714, which, among other things, provided that no one should keep a school or act as a tutor who did not conform to the church of England and obtain a

licence from the diocesan, under penalty of imprisonment. This compelled dissenters to hand their children over to churchmen for education, and has been termed "one of the worst acts that ever defiled the statute book." It was passed in the house of commons by 237 to 126 and in the house of lords by 77 to 72. It was, however, never put into operation, for the day it was to take effect the queen died, and the new government suspended its execution until it was repealed. Thomas Bradbury, a distinguished Congregational minister, was the first to proclaim the queen's successor. On the Sunday morning of her death, bishop Burnet saw him walking through Smithfield towards his chapel in a pensive mood, and enquired the cause. Bradbury replied he was thinking whether he would have the resolution to suffer as former martyrs had done at that place; for he fully expected to see similar times of violence and persecution. The bishop at once raised his hopes by saying her majesty was dying; further, that he was on his way to the palace, and would by a given signal inform him when the end came. Bradbury saw the signal from his pulpit, and in the concluding prayer implored the divine blessing on George, king of Great Britain and Ireland. His meeting-house was in Fetter lane, and he was a most popular preacher. The queen called him "bold Bradbury," and he, speaking of the time when he began to preach, said: "I bless God, from that hour I have never known the fear of man." His pulpit was a tribune for the assertion of civil and religious liberty. In a riot in 1710, his church was burned and, as he says: "I was lampooned in pamphlets, erided in newspapers, threatened by great men, and mobbed by the baser sort," but none of these things moved him.

The Georgian Era.

THE act of settlement, by which George I. was proclaimed king, gave great joy to all true Protestants. He declared that it was his purpose to maintain "the toleration allowed by law to Protestant dissenters, so agreeable to Christian charity and so necessary to the trade and riches of the kingdom." The adverse acts of the last reign were soon repealed. George II, who succeeded to the throne in 1772, continued his father's liberal policy, and personally interfered to prevent the injury of Dr. Doddridge's college for ministers, saying, "there shall be no persecution for the sake of conscience during my reign." George III., in succession to his grandfather in 1760, reverently removed his crown while receiving the sacrament at the coronation ceremonies, and in his piety and virtues all denominations had confidence. The American revolution brought peril to the principles of religious liberty in England. Great efforts were made by high church and court parties to brand Nonconformists as rebellious, and enemies to the king. By this means an ineffectual attempt was made to bring about the reversal of the policy of toleration. Dr. Doddridge died in 1751, and his famous academy came under the care of Dr. Ashworth. The most distinguished theologian among the Congregationalists was Dr. Edward Williams., who became president of Rotherham academy in 1795. Congregationalism was also made conspicuous at this time by the philanthropic work of John Howard, of Bedford. The religious awakening under the Wesleys and Whitefield


did much to arouse and deepen piety in Congregational churches. Cornelius Winters was a friend and disciple of George Whitefield, and accompanied him on his last voyage to America.

William Fourth.

WILLIAM succeeded his brother George IV., June 25th, 1830. In the early part of this reign the Established church was greatly agitated by a revival of Anglo-Catholicism, which resulted in the defection of some of its distinguished men to Romanism. It was at this time that the Congregational library was instituted in Bloomfield street, London, and became the centre of denominational influence. This was the birthplace and cradle of the Congregational Union of England and Wales in 1831. In 1833 the declaration of faith and church order was adopted, and marks a transition to moderate Calvinism. In this meeting of the union the Revs. Drs. Reed and Matheson were deputed to visit the Congregationalists of the United States. They were met in New York by Canadian Congregationalists, and at their request extended their tour to the provinces of Upper and Lower Canada, visiting Quebec, Montreal, Brockville, Kingston and Toronto. The Congregational lecture was established in the same year, and Dr. Wardlaw was invited to inaugurate the series, and gave his course on Christian ethics. Among the distinguished ministers were the Claytons, a father and three sons. The first was connected with lady Huntingdon's communion, while his sons, John and George, took leading positions among Congregationalists. Dr. Collier not only attracted the middle classes but people of high rank, among

whom were the duke of Kent and the duke of Sussex. Dr. Pye Smith and William Walford were tutors at Homerton, and Dr. William Harris occupied the same position in Highbury college. Dr. Winter Hamilton, James Parsons, Dr. Raffles, John Angel James, and William Jay were all men of mark.

The Victorian Age.

UEEN Victoria ascended the throne of England, June 20th, 1837, and throughout her long and honored reign has been true to the principles of religious freedom. Some of the chief parliamentary struggles of this age for religious equality have related to education. The first board of education was constituted in 1839 by a majority of two, in face of a bitter opposition from the church party. The opening of national universities to Nonconformists was not taken up by the house of lords until 1871. This led to the passing of an act providing that the universities should be freely accessible to the nation. The obnoxious laws relating to the parish cemeteries were not removed until 1880. Then an act was passed permitting burials in churchyards without any religious service, or with such Christian and orderly service as the person responsible might see fit. Memorial hall, built on the site of the old Fleet prison, where so many of our faith had suffered and died was opened in 1875 to commemorate the heroism and fidelity of the two thousand ejected clergymen by the enforcement of the act of uniformity. The International Congregational council, consisting of three hundred delegates from all parts of the world, met in London, England, in July, 1891, and provided for a second

gathering of the kind to be assembled in the United States. The tercentenary anniversary of the martyrdom of Henry Barrowe, John Greenwood and John Penry, was, in April 1893, fittingly celebrated in London and in various other portions of England and the world.

The United States.

THE Pilgrim Fathers, with all their heroic faith and suffering, builded better than they knew. For eight years and seven months the Plymouth church stood alone. The company which came to Salem under Endicott in 1628 were Puritans but not Separatists, though they afterwards adopted Congregational principles. This must be borne in mind ; for when the charge of persecution is raised, it does not apply to the Plymouth colony who afforded a place of refuge to some driven from Massachusetts Bay. Twenty years after the landing of the pilgrims there were but thirty-five Congregational churches on this continent. The first general synod was held in 1637 to deal with the errors of John Wheelwright and Annie Hutchinson ; the second convened in 1646 and adjourned to 1648, adopted the doctrinal statement of the Westminster confession, and formulated the Cambridge platform as the polity of the Congregational churches. In 1662 a synod was held in Massachusetts, which recommended the half-way covenant, a course which wrought great evil among the churches ; another in 1679-80 condemned certain prevalent evils which were considered the cause of God's scourge upon the land ; and another at Saybrook, Connecticut, in 1708, which adopted the Saybrook platform and the system of consociation of the churches for that state. No third


general synod representing all the land, was gathered until the Albany convention met in 1852, to correct the evils which had resulted from the plan of union, entered into by the Congregationalists and Presbyterians in 1801, in relation to the planting of new churches, which at the expense of the farmer had greatly augmented the latter.

The influence of Congregationalism upon the national life has been beyond expression. That compact, "called a civil body politic," adopted in the cabin of the *Mayflower*, was, according to Bancroft, the birth of popular constitutional liberty. That the church meeting became the model of the town meeting and ultimately of the national constitution has been conceded. During the colonial period the preaching and writings of Congregational ministers had immense influence in developing and securing civil freedom. Two years before the English revolution, the agent of James II. in New England wrote that the Congregationalists stood in the way of the king's absolute rule, and that so long as their ministers were allowed to preach, the people would not obey. To meet this state of affairs, Sir Edmund Andros was sent over with absolute power, and instructions to remove these hindrances, to set up Episcopacy, and to tolerate no printing press. He seized the Old South church, Boston, and caused the church of England services to be conducted there; he demanded the charter of Connecticut, which they hid in an oak tree; and exercised such other arbitrary and cruel powers, that the people rose in rebellion, imprisoned the governor, seized the king's frigate, took the fortification, proclaimed Bradstreet governor, and declared for the constitution drawn up in the *Mayflower*.

The great awakening which occurred in 1740, and by which it is said some twenty-five thousand persons were con-

verted, did much to correct the evils of the half-way covenant, through the controversy over the new birth, which it led to; and the eventual separation of our churches from those holding Unitarian views. From the first, Congregationalists have stood in the front rank as respects educational, benevolent and missionary operations. Schools were established almost from the beginning, and the system of common schools was in 1647 adopted by the general court of Massachusetts, while Harvard college was founded as early as 1647. John Eliot became a famous missionary to the Indians, and shortly after, in 1644, an order passed by the general court of Massachusetts, regarding missions, makes this body, with a possible single exception, the first missionary society in the history of Protestant christendom.

Canada.

 S early as 1597 a petition was presented to queen Elizabeth by the people "falsely called Brownists," for liberty to settle in Canada. Permission was given, and a number, including Francis Johnson, the London minister, and afterwards of Amsterdam, his brother George, Daniel Studley and John Clark, sailed with merchantmen in the *Hopewell* and *Chancewell* for the gulf of St. Lawrence. The *Chancewell* was wrecked off Cape Breton, and the *Hopewell*, falling in with a Spanish ship off Belle Isle, captured it, and with this prize the merchantmen, after a short sojourn at Newfoundland, returned to England, carrying their Congregational would-be colonists back with them. Thus a northern New England was not established, and Congregationalism in Canada belongs to a later date.

Nova Scotia formerly embraced not only the province known by that name, but New Brunswick as well. Through the influence of governor Lawrence, colonists from New England settled there in 1798. As Episcopacy was then established by law, these Congregational settlers made it a condition that they should be guaranteed full religious and civil liberty. This was accorded by an instrument called the charter of Nova Scotia, which Haliburton aptly called "the magna charta of Nova Scotia." Before the war of the revolution, Congregational churches had been formed in several important places, made up of the best material of New England. They were, however, sadly disorganized by the war, and after peace was declared their democratic principles became obnoxious to those who were in power. However, some of those ancient churches still survive.

In Lower Canada, now the province of Quebec, Congregationalism began its history at the dawn of the 19th century. It was begun by emigrants and ministers both from Old and New England. The first church of which any account is given was founded in the city of Quebec in 1801, by a minister named Bentoni, sent out by the London missionary society. As Episcopacy was the established religion, he suffered considerable persecution at the hands of the authorities. The official register, without which he could not perform the functions of a minister, was refused him. This injustice he exposed by publishing a pamphlet entitled, *Law and Fact*, and for which he was arrested, sentenced to six months imprisonment and a fine of fifty pounds sterling. He was succeeded in the pastorate by Francis Dick in 1805, one of the Scotch students, Greville Ewing and others educated for evangelistic work in that land. In Quebec, Mr. Dick organized the first Sunday school in Can-

ada, and in connection with the same church the Quebec bible society was formed in 1804.

The Eastern townships were largely settled by people from New England, and the first ministers visiting them were New England Congregationalists. Among these were the Rev. James Hobart, M.A., pastor at Berlin, Vt.; the Rev. Luther Leland, M.A., pastor at Derby, Vt.; and the Rev. John Jackson, M.A. The first two only made periodic visits of an evangelistic nature, but the last settled permanently, and for about twenty years preached the gospel in the various townships. Mr. Jackson was a native of Peterham, Mass., a graduate of Dartmouth, and the first pastor of the Congregational church at Gill, Mass., where Mr. Moodie's Mt. Hermon school now is. He settled in Brome, and made itinerant journeys through the forests, preaching in barns and groves in the various settlements, doing pioneer mission work, receiving little pecuniary reward. He too was denied the legal register, and consequently could not perform all the duties of a minister. The authorities, however, made him one of her majesty's justices of the peace, and in some instances he married people by virtue of this office. He died in Brome in 1844. It was not until 1833 that this unlawful decree, debarring ministers of civil registers, was annulled, and full ministerial status given to them. By the secularization of the clergy reserves in 1855 the last vestige of a state church among Protestants was forever removed from Canada. The name most closely identified with Congregationalism in Canada, and especially in Quebec, is that of the Rev. Henry Wilkes, D.D. Before preparing for the ministry, his deep interest in the work was manifested. During his long and honored pastorate in Montreal, at which time he represented the

Colonial missionary society in the aid it gave our churches, and later as principal of the college, which office he held from 1870 to 1881; his deep interest, wise counsels, and untiring labors, bore abundant fruit and have made his memory fragrant.


In Upper Canada, now known as the province of Ontario, the first Congregational church was organized at Southwold in 1819 by the Rev. Joseph Silcox. Mr. Silcox came from Frome, Somersetshire, England, in 1817, to this place, then known as the Talbot settlement. Possessed of a good education, he was appointed school teacher to the new settlement. It was decided to unite the various existing religious elements in a church, and the name given to the organization was "the Congregational Presbyterian Prince of Peace society." Mr. Silcox was chosen as pastor, and duly set apart to that office. Under his ministry the church flourished, and his labors were extended to the surrounding districts. In 1834 the newly organized Congregational union of England and Wales sent a deputation across the ocean to visit the American Congregational churches. This delegation consisted of the Rev. Andrew Reid, D.D., and the Rev. James Matheson, D.D. They were met in New York by Canadian Congregationalists, who urged them to visit Canada,—a request which they complied with. They came to Quebec, Montreal, Brockville, Kingston and Toronto, and were so impressed with the spiritual necessities of the country, that on their return to England they secured a grant of \$5,000 from the London missionary society, and the Revs. W. Hayden and D. Dyer were at once sent to this country, while others followed. The Rev. John Roaf, who came to Toronto in 1837, was one of the ablest ministers sent here from the mother country.

Wielding a wide influence as the pastor of Zion church in that city, he also acted as agent for the colonial missionary society in the province, and labored most earnestly to plant and foster new churches. He was a valiant champion of civil and religious liberty as well as an earnest and successful pastor. He died in Toronto in 1862.

One of the fathers and founders of Congregationalism in Canada was the Rev. Adam Lillie, D.D., who was pastor of the Congregational church in Brantford, Ont., in 1838. The great necessity of providing means for the training of men for the ministry, induced Mr. Lillie to act as a theological tutor, first in Brantford, and then in Dundas. In 1840, at the request of his brethren, he was released from his pastorate and removed to Toronto, that he might devote himself exclusively to theological teaching. The institution then organized was called the Congregational academy. In 1842 the Congregational institute of Eastern Canada was established in Montreal for a like purpose, under the Revs. Drs. Carruthers and Wilkes, but was united to the Toronto academy in 1846. A similar institution had been started in Liverpool, N.S., called the Gorham college, which was closed, its library transferred to Toronto, and the churches thereafter looked to that institution for their ministers. The name given to these amalgamated institutions in 1860, was the Congregational college of British North America. The college was removed to Montreal in 1864, and affiliated with McGill university, the first to form such an alliance. Dr. Lillie was still the honored principal, which office he continued to hold until his death in 1869. The successors in that office have been the Rev. Henry Wilkes, D.D., the Rev. John Frederick Stevenson, D.D., and the Rev. William M. Barbour, D.D., the present principal.

Since the removal of the college to Montreal, no one has had a longer, closer, or more influential relationship to it, than the Rev. George Cornish, LL.D. The present commodious buildings were erected in 1884, at a cost of \$25,000. The chartered name which the institution now bears is the Congregational college of Canada, and it is empowered to grant degrees in theology.

Newfoundland.

 HIS, the oldest colony of Great Britain, from a very early period, has been associated with Congregationalism. In queen Elizabeth's reign, some of the English Separatists were banished to this island, and sometimes the sentence of banishment prohibited their removal to the New England colony. In 1645, George Downing, the first graduate of Cambridge, Mass., on his visit there, received an invitation from the Congregationalists to become their pastor, as also the Rev. Richard Blinman, an English divine, who visited Newfoundland in 1660. Though several churches were formed previous to the revolutionary war, that event, as well as the former period of the French occupancy, interfered with their progress. The present church in St. John was organized in 1775, through the instrumentality of John Jones, a native of Wales and a sergeant of the royal artillery. Through the influence of the Rev. Edward Langham, rector, the authorities greatly hampered and persecuted the church, and refused the magistrate's licence, without which the pastor could not exercise all the duties of the ministerial office. This provoked indignation in England and a protest, which was not without effect, for when vice-admiral

John Campbell became governor in 1782, his reply to their petition for liberty to worship God in their own house agreeable to their views of Christian duty was: "That so far from preventing, he should do all in his power to further it." Mr. Jones, after a fruitful ministry of twenty-five years, died in 1800, and his funeral was conducted by the Rev. Mr. Harris, a church of England minister.

Scotland.

THOUGH Robert Brown took refuge in Scotland in 1584, and somewhat disturbed the Kirk by his views; and John Penry, the martyr, fled across the Tweed, Congregationalism took no root in Scotland before the civil war. Cromwell and his officers while there were not silent in regard to ecclesiastical matters. In 1724, John Glass, a member of the Established church, discovered and enunciated in part the Congregationalism of the New Testament, and founded the Old Scotch Independents. The decadence of vital godliness in Scotland in the eighteenth century led James Haldane and his associates in 1797 to begin an evangelistic tour throughout the land, preaching the gospel in almost every town. In 1798 steps were taken which led to the organization of the Circus church at Edinburgh. Previous to this, however, two Congregational churches had been formed,—one in Paisley and the other in Aberdeen. By the end of the eighteenth century there were fourteen such churches. At the close of 1798 a society was formed by eminent men in the Establishment for the propagation of the gospel at home, and Greville Ewing, in 1799, organized a theological class to train ministers for the work. About three hundred were

sent out from the nine classes. Ralph Wardlaw, educated at Glasgow for the Established church, was led to make a special study of the Church polity of the New Testament, and this caused him to enter the Congregational ministry in 1800. He was pastor of a church in Glasgow for more than fifty years. In 1811 the Congregational academy was founded, in which Dr. Wardlaw and Greville Ewing, who had also withdrawn from the Established church, were associated in training ministers for the churches. The society for home work spoken of ceased its operations in 1807, and the work crystallized into the Congregationalism which celebrated its jubilee in 1848, when the churches numbered one hundred, with a membership of between eight and nine thousand.

Ireland.

It is stated that some of the early English Congregationalists visited Ireland, and met with a measure of success; yet no permanent position was gained until Oliver Cromwell made civil and religious liberty to be respected in the Green Isle. Then John Owen and other distinguished Congregationalists did a work which left a lasting impression. Dr. Samuel Winters was provost of Trinity college, and Dr. Samuel Harrison was minister in Christ's church, Dublin. Samuel Mather went from America to England in 1650, and was ordained at Dublin, where he preached until his death in 1671. When authorized to displace an Episcopal clergyman, he declined to execute the lord deputies' order, on the ground that he had come to preach the gospel and not to hinder others from doing so. He was succeeded by his brother

Nathaniel, and both were brothers of Increase Mather, the celebrated New England divine, and the father of the still more renowned Cotton Mather. John Murcot was another Congregational minister in Dublin at this period. He was the idol of the people, and at his death was followed to the grave by the lord deputy Fleetwood, the lord mayor and an immense crowd of people, who mingled their tears with the dust that covered his remains. Congregational churches were formed in Youghal, Carrickfergus, Limerick, Tredagh and other towns. There are now twenty-eight Congregational churches in Ireland with ninety-five evangelistic stations. The number of church members is two thousand, with about eleven thousand adherents.

Wales.

PREVIOUS to the year 1649, and for some time later, Nonconformity in Wales represented Congregationalism only. William Wroth, born in 1570, and called the apostle of Wales, was the father of Congregationalism in that principality. Educated in Oxford, he held a living in South Wales, where, by the sudden death of a relative leading to his conversion, he became a preacher of great power and influence. Archbishop Laud deprived him of his living, and in 1639 he formed a Congregational church in Llanvaches. He was aided in the gathering and forming of churches by a band of young and earnest ministers, among whom Walter Cradock was foremost, especially in North Wales. During the struggle between Charles I. and his parliament, the Congregationalists of Wales suffered greatly, and the ministers had to


seek protection outside of the principality. In their absence, the churches not only survived but increased through the constancy and zeal of their members. Throughout the period of the Commonwealth they multiplied rapidly and made great progress, but on the restoration of Charles II. these churches were the first to feel the fierce persecution. After the successive acts of repression had been rigorously enforced, and which were such a blot upon this period, the king's indulgences were granted in 1672, when sixty-three Congregational places of worship were recognized. The first institution in Wales for training Nonconformists for the ministry was begun in 1662, under Samuel Jones, and there, for two hundred years, two-thirds of those entering the Congregational ministry were educated. The college now at Brecon was founded in 1821, and that in Bala, in 1841. This sturdy principality has given to our churches throughout many lands some of their most eloquent ministers.

Australasia.

SEVERAL colonies are embraced by Australasia, namely, on the mainland, New South Wales, Victoria, South Australia and Queensland, with the island colonies of Tasmania and New Zealand. The Rev. F. Miller was sent out from London, in 1830, to Tasmania, and in the same year founded the first Congregational church in Hobart Town. In this as in the other colonies under the southern cross, though Congregationalism has not made rapid progress, it has borne no mean part in aiding the advance of the kingdom of Christ, and has been to the fore in promoting civil and religious


equality, and the abolishing of state aid to churches. At the present time such aid is withdrawn from all the churches in the provinces, with the exception of Western Australia. According to the census of 1891, the number of adherents in the Congregational churches of the various provinces was as follows: Tasmania, 4,301; New Zealand, 6,685; New South Wales, 24,112; Victoria, 22,120; South Australia, 11,882; Queensland, 8,571. Western Australia contains but three Congregational churches with 1,575 adherents. This makes the total number of Congregationalists to be 79,434 out of a population of nearly 4,000,000. The jubilee of Congregationalism was celebrated in four of the colonies in 1883, and the amount of \$545,000 was raised for denominational purposes.

Scandinavia.

NE of the most remarkable modern movements of a Congregational nature is that which has taken place in Sweden within the past twenty-five years, and has spread to Norway and Denmark. Lutheranism is the established state religion of those countries. Within the church there were those who were moved to renounce dead forms and sacramentarian teachings, and to seek life and fruit only by an abiding union with Christ. Soon these evangelical Christians came into conflict with the church authorities on the question of purity of communion and the observance of the Lord's supper, as well as on other subjects. The consequence was that they were forced to form an organization outside of the state church. Taking the scriptures as their guide, they organized as the *Forbundent*, or Swedish mission union, in the year 1879,—a society

for home and foreign work. The result was that their churches were Congregational in polity and practice. Their distinguished leader, Dr. Waldenström, and Mr. E. J. Eckman were delegates to the International Congregational council held in London in 1891, and reported 707 churches with a membership of 100,000. They had formed a theological seminary, and were carrying on both home and foreign mission work. At that time they had five missionaries in Lapland, five in Russia, seven in Persia, twenty-four in the Congo States, four in North Africa and five in China. To carry on the home mission work, they had sent out a large number of travelling preachers. The income of the *Forbudent* for 1891 amounted to \$50,000.

Russia.

 SPONTANEOUS religious movement has taken place in the Russian empire very much like that in Sweden. It is a secession of earnest, simple-minded Christians from the Greek church, of which the czar is the head. Some years ago a large number of stirring evangelical tracts published by the London society were distributed among the people, and proved to them leaves from the tree of life for the healing of the nations. These simple, earnest Christians soon refused to worship the pictures, or observe the ceremonies of the state church. Taking the word of God for a guide, they organized themselves into religious societies. They were called Stundists by the authorities in church and state as a mark of contempt. They, however, rapidly multiplied, and it is said that in 1893 they numbered more than 160,000. Of these it is reported 30,000

are Baptists and the remainder are Congregational and Presbyterian in their church organizations. They have been bitterly persecuted by the authorities, and every effort made to force them back to the Greek church. The ordeal through which these dissenters in Russia are now passing is very much like that of the Puritans of the seventeenth century.

Other Lands.

IN Europe there are Congregational churches in France, Germany, Russia, Austria, Spain and Holland. The French *Mission Populaire Évangélique*, known as the McAll Mission in Paris, is a most extensive work, and is conducted on a catholic basis. It was founded and directed by the late Rev. R. W. McAll, a Congregational minister from England, and comprises one hundred and thirty-six stations. In Bohemia, nine Free or Congregational churches are formed under the American board, while in Spain they also have in the north several churches. Twenty-four churches are organized in Holland known as *Bond van Vrije Christelijke Gemeenten in Nederland*. In Africa the churches, within a proper radius, are grouped under the Congregational unions of Natal and of South Africa. There are ten churches in Jamaica, with thirty-one outstations, comprising six thousand adherents. In British Guiana there are forty churches. In Madagascar the churches number nine hundred and nine, every one having a school attached to it. Aside from the European missionaries there are eight hundred and twenty-eight native pastors, with three thousand four hundred and ninety-five native preachers. The membership and regular hearers

number three hundred and forty-one thousand. The Sandwich Islands contain about fifty-seven Congregational churches with seven thousand members. These islands, within a little more than half a century, have been so completely Christianized by American Congregational missionaries that now they support their own churches, a theological institute at Honolulu, and also sustain missionaries in other islands of the Pacific. In Japan, the *Kumi-ai* churches number sixty-five, and have two hundred and two places of worship. There are one hundred and thirty-five pastors, seventy-four evangelists, and twenty-four bible women. The membership consists of eleven thousand five hundred and fifty-eight, more than half being men. During the year ending March 31st, 1893, nine hundred and fifty-three were received on confession of faith. In China and the Ottoman empire, Congregational churches and educational institutions are also established.



II.

Church Polity.

"Where two or three are gathered together in my name, there am I in the midst of them."—MATTHEW xviii. 20.

"For one is your Master, even Christ; and all ye are brethren."—MATTHEW xxiii. 8.



Forms of Church Government.

HERE are three prevailing forms of church government, the distinctive principles of which divide the church of God. These are: the Episcopal, founded on the assumption of apostolic succession; the Presbyterian, based on authoritative representation; and the Congregational, established on the theory of the autonomy of the local church. These constructive principles cannot be harmonized. Widely as Episcopacy and Presbyterianism differ, they agree in the use of authority to secure unity among their respective adherents; while Congregationalism, which holds liberty in unity, differs most essentially from both. The churches holding the Episcopal theory are: the Greek, Roman, old Catholic, Jansenist, church of England, American, Episcopal, Moravian and Lutheran. Those holding the principles of Presbyterianism are,—in Scotland, the Established, Free, Reformed and United churches;—in the United States, the Presbyterian churches North, South, Reformed, Cumberland, United, etc. The Methodist churches are virtually Presbyterian in polity; their annual and general conferences constituting their church courts. The Congregational system is practised by all churches known as Congregational, Baptists, Disciples of Christ, and many others.

Apostolic Succession.

THE doctrine of the apostolical succession means that "all men who have a right to be considered duly appointed ministers of Christ, have received from him a commission to minister in his name, conveyed in an outward and visible manner in a direct line from the holy apostles." In other words, a spiritual power, it is claimed, was given to the apostles, and by them transmitted to their successors, and so on in a perpetual line, by the laying on of hands ; whereby authority is received to ordain priests who may administer the sacraments, give absolution and perform other priestly functions. All ministerial functions and church organizations outside of this tactile succession are regarded by those holding that doctrine as without validity and schismatic in their nature. The idea giving inception to this dogma appeared as early as the third century, and was used by Tertullian as an argument against the heretics of his day. During the reformation it was made to do great service in opposing the validity of the Protestant ministry, and is the chief weapon of attack used by Episcopacy in opposition to other church systems. It is true a restricted system resembling this prevailed in the priesthood of the Jewish church, but the fact is that the Christian ministry is not a priesthood only in so far as all Christians share in it through the merits of Christ. Further, the argument based on such an analogy fails from the fact that the Jewish priestly succession was only Aaronic. In the New Testament there is not the slightest intimation

that apostolic succession was the source of ministerial authority. If the assumption were true, no minister could be *sure* of this tactile succession, and therefore certain as to the validity of his ordination and administrations. The apostles were personally selected and instructed by Christ; they were individually inspired; they had universal authority; and in all these respects had no possible successors. Further, though the apostles and Jewish Christians had been trained under the priestly hierarchy of Judaism, they were organized into churches having no semblance of such a system.

Authoritative Representation.

THE Presbyterian system is government by a series of church courts extending from the session, which consists of the minister and elders who rule the local congregation, to the presbytery, synod and assembly, which is the highest court and of final authority. Each lower court is subject to the next higher, and appeals may be carried through them all. The body at large constitutes the church, while the local organizations are called congregations. Ecolampadius, a reformer of Basel and contemporary with Luther, first propounded the theory of the ruling eldership, but it was John Calvin who set it forth in a practical form. Chiefly through his influence it was adopted by the republic of Geneva in 1535 as a system of church polity. Comparatively few Presbyterians assume that this form of church government is authoritatively and exclusively enjoined in the scriptures, and is therefore of universal obligation. The great majority simply claim that these views are sanctioned by the scrip-

tures. Many able men among them take the ground that our Lord, having constituted the church a distinct society, gave it the right to order its form of government according to general principles revealed in his word. Some there are who claim the *jure divino* for this system. Among the arguments for the ruling eldership, use is made of the analogy it sustains to Judaism and the frequent use of the term elder in the New Testament. These contentions will not hold good, for the reason that Jewish eldership belonged to a system which has passed away, and the term elder, as used in the New Testament, also stands for bishop or pastor. Dr. Chalmers, the leader of the Free church movement, is reported to have said, that whatever the government of the primitive church may have been, it was not Presbyterian. Dean Alford, in commenting on the statement in Matthew xviii. 15-17, says: "Nothing can be further from the spirit of our Lord's commands than proceedings in what are oddly termed ecclesiastical courts."

Congregational Principles.

THE constructive principle of Congregationalism is the autonomy, or complete independence of each local congregation of believers, under the authority of Christ the head over the church. In all things each church is subject to the will of the Saviour, as revealed in his word, but to no other head, law or authority. All requisite authority to manage their own affairs, Christ has bestowed upon the membership of each church, however large or small the organization may be. This power is not vested in the church officers, nor divided between the officers and members, but resides wholly in the member-

ship of believers which includes the officers. The pastor or presiding officer has no veto over the action of the church, and members may, if necessary, act without his concurrence. The leading principles of the Congregational polity may be indicated by the following divisions.


First Principle—The Word.

THE Word of God furnishes the sole objective authority, not only for Christian doctrine, but also for the constitution, worship and discipline of the Christian church. The Holy Spirit revealing himself in the scriptures is the only infallible guide to man. Therefore, for any authoritative outline of the constitution of the Christian church we must look to the New Testament. That the whole trend of the teachings of Christ and of his apostles goes to favor the Congregational system is obvious. Further, that the churches founded by the apostles were essentially Congregational has been conceded by biblical scholars and church historians in almost every denomination of Christians. The laws of Christ, and the instructions and usages of apostolic times concerning matters of discipline, can be fully carried out only by this polity. We read, Matthew xxviii. 20, that "Christ charged his disciples to go to all nations, "teaching them to observe all things whatsoever I have commanded you, and lo, I am with you always, even unto the end of the world ;" and the obvious result was that they went everywhere organizing Congregational churches. When standing in the presence of Cæsar's representative, who questioned him in relation to his kingdom, we read, John xviii. 36, "Jesus answered, My kingdom is not of this world."

Second Principle—The Charter.

THE pledge of the presence and influence of Christ and of the Holy Spirit to the smallest company of believers who may unite as worshippers, witnesses and workers in his name, secures thereby for them all the power, privilege, and right possible to a church of Christ. This charter for the church is found in Christ's words, Matthew xviii. 20: "For where two or three are gathered together in my name, there am I in the midst of them." This wonderful declaration is made in relation to instruction given by our Lord about discipline in the local church, verses 15-17, and at the same time the pledges are given, that what they bind and loose on earth shall be bound and loosed in heaven, verse 18; and if two of them agree in prayer, their requests shall be granted, verse 19. In the great commission, Matthew xxviii. 18-20, Christ gives the promise of his presence to ministers, missionaries, and members, for each succeeding age: "Lo, I am with you alway, even unto the end of the world." In the gift of the Holy Spirit no distinction was made among believers, but "they were all filled with the Holy Ghost." The scriptures further teach that his presence is not only available for all Christians, but that every believer is a temple wherein he dwells as the comforter, sanctifier, and guide. Dean Stanley in his Christian institutions has said, "wherever in any time or country two or three are gathered together by a common love and faith, there will be a church of Christ."

Third Principle—Organization.

NY company of Christians, who are sincere believers in Christ, may voluntarily associate together under him, and in obedience to his commands, for Christian work and worship ; and such an assembly is a true and complete church of Christ. The New Testament nowhere uses the term *ekklesia*, or church, to designate a union of ecclesiastical societies such as the church of England, of Scotland, or the Episcopal, the Presbyterian, or the Methodist church. When the churches of a district or province are referred to, the plural is always used, as the churches of Macedonia, the churches of Galatia, etc. The plain and general meaning of the word church is a local organization of believers. The salutations and teachings of the apostles indicate that the churches of the New Testament were local, and made up of believers voluntarily associated together. The adaptability of this simple form of organization to all possible exigencies has been abundantly illustrated. Such churches have been formed in secret, when Christians were hiding from the persecutor ; in prison, where believers have been suffering for conscience sake ; on shipboard, as with the pilgrims ; in the forests of a new country, as on this continent ; in foreign lands, as when our fathers became exiles, and our churches multiply among the once heathen people. At all times and everywhere may this simple, apostolic form of church order be set up without the required consent or authority of any save Christ the head of his church. It is, however, essential that those who enter into church fellowship should give credible evidence of the new birth.

Fourth Principle—Equality.

EVERY member of a local church has equal essential rights, privileges and powers with every other; and the united membership has the right and duty under the direction of God's Spirit and word of choosing all necessary officers, of admitting, dismissing and disciplining their own members, and of transacting all other appropriate business pertaining to a church of Christ. The voluntary nature of the church declares the equality of its members, none entering into its fellowship by compulsion or as belonging to a privileged class. All are united in the church family as children of the heavenly Father and as brethren in Christ. If a member or members, because of position, influence, or a desire to rule, assume any prerogative opposed to this principle; or the church submits to such an assumption from any one within or without its fellowship, they violate a cardinal principle of Congregationalism. Because of this equality of members there rests upon all the responsibility of taking part in the choice of their officers, dealing with the members whose discipline is required, and of taking an active interest in all the concerns of church administration. None have the right or power of divesting themselves of these responsibilities, for it is a personal obligation to Christ as well as to his church, which they owe individually and collectively. The practice, in some churches, of leaving the management of business in the hands of the officers and a few members who loyally attend the church meetings, is reprehensible. All members should endeavor to attend the church meetings.

Fifth Principle—Independence.


EVERY local church is independent of all human outward control of ecclesiastics or of ecclesiastical organizations; and every church, however small or obscure, is on a level of inherent genuineness, dignity and authority with every other church in the world. Nowhere in the scriptures can we find any authority conferring upon any man or body of men, power to exercise control over the local church or over the united churches of Christ. The apostles not only abstained from exercising such control, but plainly taught that it was the duty of members in their several local churches to make final decision in all matters relating to their interests. No representative of a hierarchy or any external body of control, is required, either to give validity or dignity to the administrative acts of a local church. Such churches have the assurance of Christ's presence in their midst, and by his authority, may take procedure, even in the discipline of members. The fruits of the Spirit manifested in and through these churches are evidences of their apostolic origin, and are all-sufficient proofs of their genuineness as churches of Christ. Congregational churches because of this completeness have no occasion to appeal to any authority without for liberty of action but have within themselves that freedom and adaptability whereby they may meet any exigency as it occurs. It was because of this simple, flexible and complete system that in apostolic and post-apostolic times churches were formed with such facility among all classes and in all places.

Sixth Principle—Officers.

CHRIST has appointed two, and only two, classes of permanent officers in his church: the first whose care is the spiritual concerns of the church, and who in the scriptures are indiscriminately called bishops, elders, evangelists, angels of the church, pastors and teachers; the second who are called deacons, and are to care for the poor, and the temporal concerns of the church. That the officers called presbyters, or elders and bishops, were the same as the officers now filling the pastorate of a church, is established beyond question. This fact is fully conceded by biblical students belonging to various denominations. The office of the pastor was not created by the church, neither does his authority come from the church. The office and the authority come from Christ, and the church under the guidance of the Holy Spirit only determine what men shall fill the office. The Holy Ghost made the elders of Ephesus bishops in the flock of God. Those that were over the Thessalonian Christians were "over them in the Lord." Therefore, in electing its officers the church acts not for itself but for Christ, by appointing men whom he has chosen to exercise an authority which he has conferred. Changed as the conditions of the world are since the Christian ministry was instituted, the laws of human nature have not changed, and this divine method of reaching and saving men will continue unto the end. Though the seven elected to office by the church at Jerusalem, Acts vi. 2-6,

are not called deacons in the New Testament, it is probable that this became the precedent which was followed by other churches. Their qualifications call not only for high moral and spiritual attributes, but also for wisdom. As with pastors, so in the case of deacons the reasons for their appointment are permanent. "For the poor shall never cease out of the land." Few trusts are more sacred and responsible than the ministry to those whom Christ says "ye have always with you."

Seventh Principle—Councils.

 FRATERNAL fellowship among the churches is required for mutual counsel and care; and for united aggressive work in the extension of Christ's kingdom. Hence it is right and desirable that in all important matters affecting the churches at large, fraternal counsel should be sought, and given, through delegates representing sister churches; which counsel, as the word implies, is always subject to the final decision of the church asking for advice. The fellowship so essential within the local church, in order to its peace and progress, should also exist between the sisterhood of churches. This the apostles urged by their teachings, and it was illustrated by the gifts of the churches to the poor saints at Jerusalem, as well as by the appeal from the church at Antioch for advice, not only from the apostles, but also from the mother-church in Jerusalem. Such matters as the formation of a church, the settlement and removal of pastors, and the appointment of general officers for special home or foreign work, are matters of moment to the fellowship at large, and concerning them counsel should be taken. Then differences may arise within a church or

between churches, which can be settled far better by a mutual council than otherwise. Councils, however, have no right to assume any authority over a local church further than the influence of the advice they tender.

Eighth Principle—Progression.

IT is a principle of Congregationalism to conserve the results of common experience and to make progress through individual enquiry. A fundamental and material doctrine of our faith is that the influences of the self-revealing and guiding Spirit are vouchsafed, not only to each local church but also to every believing soul. The English Puritans brought the apostolic church order once more into existence by the right of private judgment in the study of the scriptures. John Robinson, according to Bradford, in his words of farewell to the pilgrims before they sailed to the American continent, said : “ We are now ere long to part asunder, and the Lord knoweth whether ever he should live to see our faces again. But whether the Lord had appointed it or not, he charged us before God and his blessed angels to follow him no further than he followed Christ ; and if God should reveal anything to us by any other instrument of his, to be as ready to receive it as ever we were to receive any truth by his ministry ; for he was very confident the Lord had more truth and light to break forth out of his holy word.” One of the glories of Congregationalism is the elasticity of its system whereby progression may be made. This is illustrated by the establishment of the Triennial council among the churches of the United States, and more recently by the formation of the International Congregational council embracing the world.

Testimony for Congregationalism.

CONGREGATIONALISM claims to be the polity of the New Testament—a claim verified both by the word and disinterested witnesses. These testimonies embrace declarations of our Lord in the gospels ; statements in the acts and epistles concerning the teaching and practices of the apostles ; declarations of the early church fathers ; the Didache, and the evidence of biblical scholars and church historians. Of these testimonies the merest outline can only be given here, which may illustrate but by no means do justice to the subject. It will, however, indicate lines of study which may be more fully followed by enquirers after these truths.

Our Lord's Declarations.

WHILE the gospels give no specific directions concerning the constitution of the church, certain distinct lines relating thereto are marked out, which certainly seem to converge in the Congregational system. Christ not only assumes the fact of the organization and authority of the church in his words, Matthew xviii. 15-20, but he also indicates the autonomy of the local church ; its spirituality ; his abiding presence with it and the ratification in heaven of the church's righteous acts on earth. The command " Tell it to the church " cannot be literally fulfilled in any system other than the Congregational. Compare this with the practical application which we find in 1 Cor. v. 4-6. Dean Alford, in commenting on this state-

OUR LORD'S TESTIMONY.

ment, says : " Nothing can be further from the spirit of our Lord's commands than proceedings in what are oddly termed ecclesiastical courts." Our Lord's utterances in relation to the equal brotherhood of believers are also most significant. See Matthew xviii. 1-6, xx. 20-26, xxiii. 1-12 ; Mark ix. 33-50 ; Luke ix. 46-50 ; John xiii. 1-20. In these passages, notably the last given in Matthew and the one in John, the Master lays down a theory of social and church life, which, to say the least, may be more fully realized in the Congregational system than by any other. No church polity so fully accords with the spirit and objects of our Lord's last prayer for his followers, John xvii. 1-26, as this which is based on the oneness and loving brotherhood of believers. No other church organization can so literally carry out the institution of the Lord's supper according to the original words and acts as preserved for our learning in Matthew xxvi. 26-29 ; Mark xiv. 22-25 ; Luke xxii. 19-20. Our Saviour's last commands, Matthew xxviii. 18-20 ; Mark xvi. 15, 16 ; Luke xxiv. 36-49 ; John xx. 21-23, were not addressed to any hierarch or hierarchy, but to his followers as a fraternity of equal individuals who were to go " and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost ; teaching them to observe all things whatsoever I have commanded you." The attempts to base a primacy for Peter and the popes on the words in Matthew xvi. 18 is fallacious. For while that apostle was made the instrument of opening the door of the kingdom to the Jewish and Gentile nations, Acts ii. 14, x. 34, no primacy was given him, neither did he claim pre-eminence. The same authority is not only given to all the apostles, Matthew xviii. 18, but likewise to each local church.

The Acts of the Apostles.

IN the book of the Acts of the apostles we see the teachings of our Lord concerning the Congregational system carried out. In the election of Matthias to fill Judas' place, Acts i. 15-26, Peter does not assume any primacy, but submits the matter to the whole church. The Holy Spirit, the source and essence of power in the churches, Acts ii. 1-5, iv. 23-33, was not given to the apostles exclusively, but to all believers in common. The choice of the seven helpers, Acts vi. 1-6, was Congregational throughout. The account given of the first persecution, Acts viii. 1-4, indicates that those who went everywhere preaching the word were private members of the church; and yet, the term *euangelizomai* is the same as that designating the work of Peter, John and others. On Paul's first visit to Jerusalem, after his conversion, Acts ix. 26-30, he did not report himself to any primate or bench of bishops, but sought to join the body of believers there assembling. The first foreign missionaries were sent out by the church at Antioch, Acts xiii. 1-3, the Holy Spirit revealing himself to the body of believers in this matter, and they acting upon the revelation. On their return, these missionaries, Acts xiv. 27, reported to the church. The conference held in Jerusalem over the divisions at Antioch, Acts xv. 1-31, was one of the whole church embracing the apostles and elders; and the result arrived at recognized the church as co-ordinate in power with the apostles. Nothing could be more essentially Congrega-

tional than all this procedure which took place under the eyes of the apostles and with the co-operation of James, the so-called primate of Jerusalem. Including the above references there are something like twenty allusions to the church life and order, indicating that Congregationalism was a marked feature in "the acts of the apostles."

The Apostle's Letters.

THE allusions to church order in the epistles are so numerous that they can here only be grouped under various heads. First, there are the passages referring to the word *ekklesia*, or church, both in the singular and plural forms. In more than fifty instances it is used to clearly indicate the existence of a single church or congregation of believers: Rom. xvi. 1; 1 Cor. i. 2; 2 Cor. i. 1; 1 Thes. i. 1; 2 Thes. i. 1; Rev. ii. 8, 12, 18; iii. 1, 7. There are also many passages in which the same use of the word is made in the plural form, as Rom. xvi. 4, 16; 1 Cor. xvi. 19; 2 Cor. viii. 1; Gal. i. 2. We also have mention made of the church in the house, as Rom. xvi. 3-5; 1 Cor. xvi. 19; Col. iv. 15; Philemon 2. About thirty churches are mentioned by name, as the churches of Cenchrea, Corinth, Philippi, etc. Second, the equal brotherhood of believers and their mutual responsibility find full illustration. Rom. xii. 1-8, xv. 2, 14, xvi. 17; 1 Cor. xii. 1-31; Eph. iv. 4-16; Phil. ii. 2-5; Col. iii. 16; 1 Peter ii. 9-10, iii. 8. Third, the Congregational system may be assumed from the following class of passages: The salutatory usages in nearly all the Epistles, Rom. i. 7; 1 Cor. i. 2; Gal. i. 2; Eph. i. 1; Col. i. 2; 1 Thes. i. 1. The appeals made to the brethren of the churches as 1 Thes. v. 14; 1 Tim. iv. 6; 2 Peter iii. 1. Fourth, the

church officers mentioned were Congregational, namely, bishops or elders and deacons. Nowhere is the diocesan bishop indicated or presbyterial rule mentioned. Fifth, the administration of the churches was Congregational, 2 Cor. viii. 19, 23 ; 1 Tim. iv. 14—*presbutirion* here means elders, and is so translated in Luke xxii. 66, and Acts xxii. 5 ; Titus iii. 10 ; 2 Thes. iii. 6, 14, 15 ; Cor. v. 4, 5, 13 ; 2 Cor. ii. 6. Sixth, the new birth was essential to church membership. Rom. x. 8-10 ; 2 Cor. vi. 14-18. The churches are addressed as saints, “to them that are sanctified,” “children of the promises.”

The Didache.

THE Didache, or “the teaching of the twelve,” is the oldest church manual, filling a gap between the apostolic age and the second century. Scholars differ as to the date of its origin, some placing it A.D. 70, and others as late as A.D. 120. From it we learn that catechetical instruction was required as preparatory to church membership ; that baptism was the rite of initiation, and its administration was authorized by triune immersion or aspersion of the head. The eucharist was celebrated every Lord’s day, in connection with the agape, and consisted of a fraternal meal with free prayer. The first day of the week was observed as the Lord’s day by public worship and the eucharist. In connection with the church at large there were travelling apostles or evangelists who carried the gospel to unknown parts, and prophets, either itinerate or stationary, who instructed the converts. The local congregations were presided over by bishops or presbyters and deacons, who were elected and

supported by the people. Most of the books of the New Testament, and especially the gospel of Matthew, were more or less known and their authority recognized, though there was no settled canon of the scriptures. Christians were to live in prayerful expectation of the coming of Christ, and to keep themselves always in readiness for it. While the Didache indicates a marked spiritual unity among the churches, there is not any semblance of diocesan or presbyterial organization, and their church system, like Congregationalism of to-day, was very free and elastic.

Patristic Evidence.

THE writings of the Ante-Nicene fathers, which extend to A.D. 325, are of great value as the earliest Christian literature. Clemens Romanus, mentioned in Phil. iv. 3, wrote a letter to the church at Corinth, near the close of the first century, concerning dissensions which had arisen there. He was the third pastor of the church in Rome, and the epistle begins with the salutation of the Roman church to that of Corinth. No reference is made to a presbytery or diocesan, but the Corinthian church is advised to set things in order themselves, "doing with one consent what is good and pleasing." The power of discipline is recognized as within the church; the appointment of officers was "with the consent (or choice) of the whole church," and bishops and deacons were the only officers known in Clement's time. He also states that such Congregational action was authorized by the particular direction of the apostles. Such is the testimony of Clement, the disciple of Peter, the almost apostle of the apostolic church. Polycarp, a pupil of St. John, and who conversed

with many who had seen the Lord, was bishop of Smyrna. His epistle to the Philippians, written in the beginning of the second century, is all that has been preserved of his writings. It is directed to the whole church, and he assumes no authority over it. He speaks of their officers as elders and deacons ; and urges the church, in regard to their discipline of Valens, who was once a presbyter among them, to be moderate and seek to recover him. There is nothing in Polycarp's epistle to lead us to infer that there had been any change in church order and discipline since Clement wrote about forty years before. Ignatius' epistles are of doubtful value, for the reason that their authenticity is questioned by most eminent scholars. Even if they were received, it is certain Ignatius did not know of an apostolical establishment of the episcopate ; nor were the ideas of a priesthood held, as afterwards borrowed from the Old Testament. In his time the churches had the authority to elect their own officers. Tertullian in his apology, about A.D. 200, says : " The elders come into the honor of office by the testimony (or election) of the people." Cyprian in one of his epistles, about A.D. 250, writes : " For this cause, the people, obedient to the commands of the Lord, and fearing God, ought to separate themselves from wicked bishops, nor mix themselves with the worship of scandalous priests. For they principally have the power of choosing the worthy priests and rejecting the unworthy, which comes from divine authority or appointment." A careful study of the writings of this period will substantiate Dr. John Owens' statement : " That in no approved writer for the space of two hundred years after Christ, is there any mention made of any other organized visibly-professing church but that only which is parochial or Congregational."

Testimony of Scholars.

EARNED writers of various creeds and countries have testified to the Congregational character of the early Christian churches. Only the briefest references can be made to these. Pope Urban II, A.D. 1091, says: "We consider the eldership and the deaconship as the sacred orders. These indeed are all which the primitive church is said to have had. For them alone have we apostolic authority." Archbishop Whately, in his kingdom of Christ, says: "The plan pursued by the apostles seems to have been to establish a great number of small, distinct and independent communities, each governed by its own single bishop." Baron Von Bunsen of Heidelberg, in his history of Hippolitus and his age, declares: "Every town congregation of ancient Christianity was a church. The constitution of that church was a Congregational constitution. In St. Paul's epistles, in the writings of Clement Romanus, of Ignatius and of Polycarp, the congregation is the highest organ of the Spirit as well as the power of the church." Dean Stanley in his Christian institutions says: "The church, the Christian society, existed in these faithful followers, even from the beginning, and will doubtless last to the very end. Wherever in any time or country two or three are gathered together by a common love and faith, there will be a church of Christ." Dr. G. A. Jacob, once head master of Christ's hospital, in his lectures on the ecclesiastical polity of the New Testament, contends that the term church refers to the local organization and never to any town, country or nation. "The authority," he says,

“to appoint church officers was inherent in every duly constituted church as the natural right of a lawful and well organized society.” Again: “Though the whole church might be termed a spiritual monarchy under Christ its king, each Christian community was a republic.” Guericke, professor at Halle in 1829, in a manual of church history, declares that: “Both names—elders and bishops—originally denoted the same office as is conceded even in the fourth century.” Dr. Schaff in the history of the apostolic church says: “The two appellations belong to one and the same office; so that the bishops of the New Testament are to be regarded not as diocesan bishops, like those of a later period, but simply as congregational officers. This is placed beyond question by every passage in which we meet with the title.” Mosheim in his ecclesiastical history writes: “In these primitive times each Christian church was composed of the people, the presiding officers and the assistants or deacons. These must be the component parts of every society. The highest authority was in the people or whole body of Christians.” * * * “And those churches were independent bodies, none of them subject to the jurisdiction of any other.” Neander, the prince of church historians, among many other utterances on the subject, declares: “The presbyters were not designed to be absolute monarchs, but to act as presiding officers and guides of an ecclesiastical republic, consequently, to conduct all things with the co-operation of the communities whose ministers and not masters they were.” Dean Milman in his history of Christianity, in speaking of the close of the first century, remarks: “During this period took place the regular formation of the young Christian republics in all the more considerable cities of the empire.” Gibbon, in his decline and fall of

the Roman Empire, speaks of the early churches in these words : "The societies which were constituted in the Roman Empire were united only by the ties of faith and charity. Independence and equality formed the basis of their internal constitution." "Such was the mild and equal constitution by which the Christians were governed more than a hundred years after the death of the apostles. Every society formed within itself a separate and independent republic ; and although the most distant of these states maintained a mutual as well as a friendly intercourse of letters and deputation, the Christian world was not yet connected by any supreme authority or legislative assembly." Lord King, once lord high chancellor of England, made a careful study of the fathers with the results arrived at by many of the above writers : "That there was but one bishop to a church appears from this single consideration, viz., that the ancient dioceses are never said to contain churches, in the plural, but only a church, in the singular. When the bishop of a church was dead, all the people of that church met together in one place to choose a new bishop." Dr. Edwin Hatch, Bampton lecturer for 1880, says : "At the beginning of the third century, in spite of the development of the episcopate, the primitive type still survived ; the government of the churches was in the main democracy ; at the end of the century the primitive type had almost disappeared, the clergy were a separate and governing class. * * * But some churches remained independent. They were not subordinated to any other church. Their bishops had no superiors. They were what the notitia, or list of orthodox churches, called '*autokephaloi*.' They were in the position which Cyprian had in earlier times asserted to be the true position of all bishops ; their responsibility was to God alone."

The Church.

THE word *ekklesia*, translated church, means to call out, and had long been used in Athens to signify the weekly meetings of the citizens to discuss and decide upon matters of public interest. In the New Testament the word is used in three senses: first, sometimes as above, indicating a general gathering of the people, Acts vii. 38, xix. 39-41; second, to describe the church universal or Christians throughout the whole world, 1 Cor. xii. 28; Gal. i. 13; Eph. i. 22; Heb. xii. 23; third, the general use of the term is to indicate a local church or an assembly of Christians in a particular place, Acts viii. 1; Rom. xvi. 4; 1 Cor. i. 2; Rev. i. 11. In the same sense the word is used in the plural form, Acts ix. 31; 1 Cor. xvi. 1, xvi. 19; 2 Cor. viii. 1. There is record only of our Lord's using the word *ekklesia* twice,—once in its wide signification, Matt. xvi. 18, and once in its relation to the local church, Matt. xviii. 17. Nowhere in the New Testament is there any indication of a national church, or of a number of churches as the churches of Rome, the church of England; or the Greek church, the Presbyterian church and the Methodist church grouped in any ecclesiastical system which is called a church. It never means the ministers as distinguished from the general body of believers, and it never signifies a place of worship. The completeness, dignity and power of each local church, Matt. xviii. 20, has already been noted; it having the promise of the presence and power of Christ, which presence is certainly all-sufficient for his church-kingdom.

Organization.

IN the formation of a church, those who contemplate such an act should meet together for prayer, consultation and harmonious agreement. Such of these as sustain other church connections should secure letters of dismission, with a view to the new organization. If there are those who are not members of any church, they should testify to their repentance towards God and faith in the Lord Jesus Christ, and declare their desire to walk in church fellowship. All who meet to form a church should enter into a covenant, verbal or written, to live, and worship, and labor together in church relations. They may adopt a covenant, or articles of faith, and such standing rules as shall be required to guide them in their future administration. Then fellowship should be sought from the sisterhood of churches by calling together a council. Before this assembled council there should be laid statements setting forth the steps taken for organization, as well as the covenant and articles of faith. After receiving the approval of the council, the newly organized church should apply for admission into the organizations representing the denominational brotherhood; such as the nearest association, etc. The greatest care should be taken in the preliminary steps of organization lest strife and death be embraced. All haste and precipitate action must be avoided; while earnest deliberation and prayer ought to be given to the subject, and God's glory, as the supreme motive of action, should be kept continually before the minds of the people.

Membership.

THE constituency of the church must be Christian. It is very clear from the teachings of the New Testament that believers only were accounted eligible for church membership. The necessity of the new birth was emphasized by its divine Founder, and the requirement and mode of discipline clearly laid down, John iii. 3 ; Matt. xviii. 15-17. Many illustrations are given of this truth, as in John xv ; Acts ii. 37-47, v. 14. The very fact that churches are Christian societies would exclude all persons who do not hold the authority of Christ as supreme in all things. Its functions call for a Christian constituency as in worship, instruction, fellowship, brotherly watch and united work for the propagation of Christianity. The true spiritual church autonomy can only be secured on the principle of a regenerated membership. While Congregationalism forbids the reception into fellowship of any who do not give credible evidence of regeneration, it also forbids the exclusion from its membership of those who do give such satisfactory evidence. The only terms of fellowship called for in the word of God is faith in the Lord Jesus Christ, and a life in harmony therewith ; and no church has the warrant to call for more than this by any of its rules or procedures. The church is not a voluntary association such as a club or other human society, it is the church of Christ. Therefore, it may not act according to caprice, prejudice, expediency, or unwarranted convictions in any matters relating to its administration. It has no

right to base its terms of communion on the acceptance of a creed, manner of dress, total abstinence, or prohibit the use of tobacco, membership in secret societies, or indulgence in any form of amusements which are not sinful.

Fellowship.

CHURCH membership implies not only union with Christ but also a bond of Christian brotherhood. It being the will of our Lord that his people should be organized for mutual worship and work, Christians have not the right to elect whether they will or will not openly confess Christ. They are bound to do so in obedience to the Lord; and thereafter to remain in loyal fellowship with some branch of his church. The outward manifestation of fellowship is a covenant, written or implied. In many churches this is formulated, and to it mutual assent is given, while in others it is unwritten but understood. A written covenant to which assent is required should be simple, short and free from non-essential and controversial questions. Concerning the fellowship of Christians in apostolic times many illustrations are given, as in Acts ii. 41-42; Heb. x. 24-25. In a church system which makes it a principle to recognize the equality of believers, it should not be necessary to say that all unseemly preferences and prejudices should be unknown in the communion of saints. "For one is your Master, even Christ; and all ye are brethren," Matt. xxiii. 8. This fraternity of feeling should be very manifest in each local church so that the expression concerning the early Christians may always be true, "Behold these Christians how they love one another." The acquaintance of all new members should be sought as

brethren and sisters in Christ, and frequent greetings in regular and social gatherings for worship should by no means be neglected by any. Each local church should look upon itself as one family in the Lord.

Admission.

REGARDING the mode of admitting members to the church, the scriptures make no allusion further than giving the fact that "The Lord added to them (or together) day by day those that were being saved." The principle having been established that all members of the churches should be Christians, it would seem that the means of arriving at that fact and the mode of introducing approved candidates was left to the wisdom and judgment of the members of each church. As early as 1635 it was customary for candidates to give their "relations" before the church, or, in other words, declare orally or in writing their religious experiences. If these were considered satisfactory, they were then received by vote of the church. In some churches a board to examine candidates is appointed, usually consisting of the pastor and deacons, who report results for the action of the church. The more common mode is to appoint visitors in each case, who have interviews with the candidate and report at a subsequent church meeting. Great care should be taken to select suitable visitors to represent the church in such duties. Those who are selected should use very great discretion in their interviews with the candidate, acting as simple and unofficial as possible. Persons presenting letters of transfer from sister churches are usually received at once without being waited upon by visitors. It is customary to formally receive

accepted candidates on the following Sunday, by a special service of recognition, either in connection with the public worship or the service of the Lord's supper. Candidates who have not been baptized should receive that ordinance before the reception service is completed.

Dismission.

MEMBERS in good standing may, at their own request and by vote of the church, be dismissed and transferred to the fellowship of sister Christian churches. Letters, however, should not be accorded, transferring them to unevangelical communions, or those with which the church is not in fellowship. When letters of transfer are received, notice of the fact should be sent to the church according them; the theory being that membership with the first does not cease until the person is received by the second. The names of members are sometimes removed from the church by revision of the roll. Cases frequently occur where letters of transfer are not called for, and other church discipline may not be justifiable or practicable, and yet parties have their names on the roll without any true relationship to the church. Because of this, it is wise to make a periodical revision, and remove such names if the parties cannot be communicated with or persuaded to take letters of transfer to other communions. Members who have been self-deceived as to their true relationship to Christ, and against whose personal character no charge can be made, and those who have united with other churches irregularly, may in the same manner be dropped from the roll of membership without censure, but in every case by the action of the church.

Discipline.

SOMETIMES it becomes the painful duty of churches to deal with some of their members, and possibly remove them from fellowship, by the process of discipline. The authority and rules for this are given by our Lord in Matt. xviii. 15-17, and is illustrated by direction of St. Paul in 1 Cor. v. 1-7. The offences calling for such church action may be of a public or private nature. In all cases it should be remembered that the chief object of discipline is to secure the repentance and reformation of the offender. Even in the case of public scandal, churches should not act precipitately, with a view of conserving their good name, or gratifying their pride, to the possible injury or neglect of the guilty. In the case of private offences, the anger, jealousy or revenge of any individual should never be allowed to interfere with the brotherly and deliberate considerations of the members. When public offences occur, it is the duty of the church officers or committee to carry on the matters preliminary to church action. The pastor should not be compelled to appear as a prosecutor in such a case, as he ought to preside over the church in its deliberations with unbiased judgment. In the cases of private offences, especially of a personal nature, the aggrieved one should always be compelled to honestly take all the preliminary steps laid down in Matt. xviii. before he is allowed to bring the matter into the church. In dealing with offenders, the principle stated in Gal. vi. 1, 2 should always be observed. The penalties inflicted as the result of discipline may be admo-

nition, suspension or excommunication. When a person confesses his fault, that confession should be made as public as was the offence.


Administration.

CHURCH meetings, for the consideration and disposal of all business relating to the church, are held at fixed periods, usually during the week preceding the administration of the Lord's supper. Every member of the church has a voice and vote in all matters, unless they are under discipline, or of an age precluded by a church rule from voting. The pastor by virtue of his office is moderator, and in his absence a presiding officer must be elected from the members present. The secretary, treasurer and other officers with all standing committees are elected annually. Usually a church board is appointed as first among the committees, and should always include the pastor and deacons. This standing committee largely takes the place of the primitive presbytery referred to in 1 Tim. iv. 14. The pastor is the convener, and to it is entrusted responsibilities concerning the interest of the church. Sometimes it is made the examining committee of candidates for fellowship. All its proposals must, however, come as recommendations to the church for final action. In special cases relating to the temporal interests of the church, meetings of the congregation including the church may be called for consultation and suggestions. The results of all such meetings must be reported to the church for its approval before their proposals are carried out. It is not uncommon for a church to ask the advice or concurrence of the congregation in relation to the call of a pastor or regarding his withdrawal.

Church Officers.


FROM the New Testament, as has already been stated, we learn that there were but two classes of permanent officers in the primitive church, namely, pastors and deacons. True, the office of pastor is designated by other names, such as bishop and elder, but the same Greek word is frequently used interchangeably for the same office, and the functions, as well as requisite qualifications for each, are the same. When the apostles in their epistles speak of the officers of any church, they only mention bishops or pastors and deacons, Phil. i. 1 ; 1 Tim. iii. 1-13. It would seem that in churches composed chiefly of Jews the term elder was used for the pastoral office, while in churches where the Gentiles predominated the name of bishop prevailed, a term familiar to the Greeks as indicating an official in their civil assembly. In the apostolic times there were extraordinary or special agents used in establishing Christianity. These were apostles, prophets and evangelists, Eph. iv. 11. The apostles and prophets were endowed with supernatural gifts, and naturally have no successors in the peculiar relation which they sustained to the churches. From the "Didache," it would appear that after the death of the apostles and prophets these names were associated with special agents appointed for church extension. This is practised by our churches now in appointing missionary superintendents, evangelists and foreign missionaries. In many of the churches planted by the apostles, a plurality of pastors prevailed, as is now sometimes the case in associate pastorates.

Pastors.

S before stated, the office and authority of the pastor is derived from Christ, Acts xx. 28 ; Eph. iv. 11. The churches may recognize those whom God has called, and elect them to office, intrusting them with the authority pertaining thereto. The theory that a man is not a minister of the gospel when not filling the pastoral office is a fallacy, for this office was to be continued until "the chief Shepherd shall appear," 1 Peter v. 1-4. The setting apart of men called of God to the ministry by special service of ordination is scriptural. Barnabas and Saul were so designated, Acts xiii. 2, 3 and Timothy is reminded of his ordination, 1 Tim. iv. 14, v. 22. This power and obligation rests with the church calling one to the exercise of the ministerial office, and those who officiate at such services do so only as invited and delegated by the ordaining church. Ordained ministers who are called to a new pastorate are designated by a service of installation conducted usually in the same manner as ordination, with the exception of the laying on of hands which is omitted. As a safeguard to the churches and the purity of the ministry this should never be neglected. The pastor should always present his letter of transfer to the church whose call he accepts, and thus become an enrolled member where he ministers. Congregationalism does not make provision for stated supplies or temporary ministers further than the occasion *ex necessitas* exists, in which case the liberty of action provided by its system is drawn upon. Such ministers are not regular church officers.

and can exercise pastoral prerogatives only in so far as may be delegated by the church on each occasion. Short pastorates and frequent changes should be avoided both in the interests of the churches and their pastors. The qualifications for a pastor are given in 1 Tim. iii. 1-7, and Titus i. 5-9. His chief functions are to preach the word and give pastoral oversight to his people.

Choosing a Pastor.

NE of the most responsible duties a church has to perform is the selection of a pastor. When called upon to act in this respect, the members should always bear in mind the fact that they are acting for Christ rather than for themselves. The church is his, and men are called to the pastoral offices by his authority. Therefore it should be made the subject of earnest and constant prayer, and each member should seek to be guided by the Holy Spirit and act only in accordance with his word. The character and spirituality of a candidate should be of prime consideration, and where these are wanting no other considerations, social or intellectual, should lead the members to make a choice. It is customary when a pulpit is vacant for the church to appoint a supply committee, consisting of the deacons or others with them. Such a committee generally invites seemingly available and suitable ministers to preach for a given time, that the whole fellowship may see and hear them. If a general preference is felt for any of these, a church meeting is duly called for the consideration of the matter. Some issue a call to a minister because of his well-known record as a pastor, which, on the whole, is much safer than to accept of a com-

parative stranger on, the strength of a few favorite and familiar sermons which he may have preached. No stranger should be allowed to enter a pulpit as a candidate unless he can produce unimpeachable credentials, and churches should deal cautiously with candidates who press their own claims. It is not becoming or wise either for a church or ministers to advertise concerning this matter.

Deacons.

THE second class of officers in the early church were appointed to relieve the apostles from the care of its temporal concerns, Acts vi. 1-6. Their chief function was to minister to the poor, a service which every age will call for. In our churches they also have charge of the Lord's table, a care to financial interests, and also act as an advisory board to the pastor. Deacons have no authority to rule, and their functions are limited to those purposes specified, with such other matters as may specially be entrusted to them by the church. Their qualifications are indicated in Acts vi. 3 ; 1 Tim. iii. 8-13. Deacons are appointed to office by the church of which they are members according to rules governing the vote, as previously agreed upon. Due notice should always be given of such proposed election, that all may be present to take their part. The guidance of the Holy Spirit should be sought, while all attempts at canvassing, caucusing or personal influence should be frowned down. Sometimes churches elect their deacons by a majority vote of the members present. Others require a two-thirds majority of those at the church meeting to constitute an election. Others again send ballots to all the members containing a

list of the available male members, which ballots, after being marked, are returned at some appointed time and way. In former times deacons were elected to their office for life, and this is still the practice in some of the churches. It is, however, becoming more and more the custom elect for a period of years, making arrangements for some to retire in rotation every one, two or three years, as may be decided upon. Sometimes provision also is made against the re-election of the retiring deacon for a given time, in order to ensure a change in the constituency.

Deaconess.

IN our Lord's time the ministry of women was tendered to him and accepted, and in his churches since, their number has greatly predominated. It is not surprising, therefore, to find in the primitive churches that the name, office and ministry of the deaconess existed, 1 Tim. v. 10; Rom. xvi. 1. When we consider women's special fitness for the care of the sick, the poor and the afflicted, especially of their own sex, the surprise is that the office was ever allowed by our churches to fall into disuetude. In the post-apostolic times deaconesses not only discharged the above duties but were intrusted with the charge of the female catechumens. Our Congregational fathers restored the office after the reformation, for they had the deaconess in connection with the refugees church at Amsterdam. In the Cambridge platform, chapter vii. 7, there is reference to their existence in the early New England churches. In Germany an order of deaconesses was organized in 1836, which has grown to large proportions. Its training institution at Kaiserworth educates nurses, teachers and pastors aids. Without the

institution of a sisterhood further than it naturally exists in our churches, the office and work of deaconesses would doubtless prove of great advantage.

The Sacraments.

CONGREGATIONALISTS recognize but two Christian ordinances, namely, baptism and the Lord's supper, commonly called sacraments. Both of these great symbols of Christian faith were instituted by Christ, and should be observed by all Christians according to our Lord's directions. Their administration should be by duly authorized ministers of the gospel. In special emergencies the church may by resolution empower one of its members to perform the service, but the exigencies must be something more than the mere inconvenience of an exchange by a student or licentiate with an ordained minister, or the delay of the ordinance for a few weeks; they must be extraordinary and pressing. Congregationalists do not hold that either of these ordinances have any sacramental or sacerdotal efficacy. There is no regenerating influence in baptism or vicarious sacrifice in the eucharist.

Baptism.

OUR LORD'S words, Matt. xxviii. 19, 20, explain the nature and design of baptism as a disciplining ordinance. Congregationalists hold that the application of water to a person in the name of the Father, Son and Holy Ghost is valid baptism, and it is not their custom to rebaptize any who have so received it in any branch of the church of Christ. In administering the ordinance they make the application of water, by sprinkling, pouring or immersion,

not considering the form essential. It is customary, however, to administer it by the first mode, unless the recipient intelligently and conscientiously claims greater satisfaction would be felt by having it administered in one of the other forms. The ordinance is administered to adults not previously baptized, on confession of their faith in the Lord Jesus Christ; and to children, in harmony with the teachings of our Lord, the covenant promises, and the practice of household baptisms mentioned in the New Testament. Mark x. 13-16; Matt. xxviii. 19, 20; Acts ii. 37-39, xvi. 15, 30-34; 1 Cor. i. 16.

The Lord's Supper.

BREAD and wine are given and received in the observance of the Lord's supper, in token of Christ's bestowment and the participation of his people in the inestimable blessings produced by his great sacrifice. It has been said that while baptism is a visible gospel to the world, the Lord's supper is a visible gospel to the church. An account of the institution of this ordinance is given in Matt. xxvi. 26-30. Nothing is said as to the frequency of its observance. Our churches mostly do so on the first Sunday of every month; some on every second month; while others make the regular observance only once in three months. The fact that it is proposed to observe the ordinance should be announced on the Sunday previous to the day fixed, so that all may be reminded to attend. It is also customary on the day of administration to extend an invitation to participate to all persons present who are members of sister churches, and frequently the invitation embraces all who love the Lord Jesus Christ in sincerity.

A collection is made at the close of the ordinance for the fellowship fund, from which the expenses are defrayed and the wants of the poor members are supplied.

Councils.

THE fellowship of the local church finds a larger expression in the fellowship of the sisterhood of churches.

Though the local church is complete in itself, it is but one of many like churches which "are members one of another," and all together form a part of Christ's visible body on the earth. For sympathy, fellowship and church extension there must be co-operation. The system of Congregational councils is the chief form in which this wider fellowship is manifested. There are three forms of ecclesiastical councils, namely: advisory, mutual, and *ex-parte*. An advisory council is one called by individuals seeking church fellowship as in a new organization, or by churches seeking advice in the interests of light or peace. A mutual council is one assembled by agreement or co-operation by two parties standing in any way opposed to each other, and who thus seek a solution of the difference. An *ex parte* council is one convened at the call of but one party to a difference, the other having unreasonably refused to unite in a mutual council. A council consists of pastors and delegates appointed by their respective churches so to convene in answer to invitation by letters-missive. No gathering not so authorized by church action can by any means be called an ecclesiastical council. The membership of a council is fixed by the letter-missive, and cannot be changed except by a supplementary letter. The parties calling the council are not members of the same. A

quorum necessitates the presence of a majority of those who have been summoned, and if this does not exist, an adjournment must be made to a fixed time. The letter-missive should state clearly the matter upon which advice is sought, that each church asked to co-operate may know what it is doing, and that the action of the council may be limited to such matters. After carefully going into the case under consideration in open session, the council in private session arrives at its conclusions, and presents them in the form of "results," which are read in open session. Such results can only embody the advice of a council, and must be acted upon by those convening the assembly in order to make it complete. When the result is presented, the function of the council ceases, and it must adjourn *sine die*.

Creeds.

CONGREGATIONALISM has never manifested a strong inclination at creed-making ; preferring to receive the word of God as a whole for the rule of faith than to arrange portions of the same into a formal system for confession and subscription. Therefore, while our churches have in the main been in harmony with the declarations of Christian truth set forth in the evangelical standards as pronounced at different times ; they do not suffer them to be imperative tests of faith or of Christian communion. Almost invariably they have been accepted for substance or in the spirit, rather than in the letter ; and never as fetters to the conscience, which is responsible to God alone. They have always believed in a progressive knowledge of divine truth through a better understanding of the letter and spirit

of the word, and the cumulative expressions of the Christian life. Among the earliest symbols of modern Congregationalism which have come down to us is, "A true description out of the word of God of the visible church," by the martyrs, Barrowe and Greenwood, in 1586, and the creed of the London-Amsterdam church, set forth by Johnson and Ainsworth in 1596. Then followed the Westminster confession, in which a few Congregational divines participated, in 1643-1647. The Cambridge synod of New England in 1648 accepted the Westminster confession for doctrine, and set forth its Congregational polity in what is termed "the Cambridge platform." Ten years later the Savoy synod was convened in London by Cromwell, which set forth the "Savoy declaration;" and in 1708 the Connecticut churches adopted the "Saybrook platform." After this, more than a century and a quarter passed without any re-statement of a creed by our Congregational churches. At the formation of the union of England and Wales in 1833, the long spell was broken by its "declaration of the faith, church order and discipline of the Congregational or Independent dissenters." In it, for the first time since the adoption of the Westminster confession, there is no affirmation or assent to that ancient creed. In one of the preliminary notes to this declaration it was stated: "Disallowing the utility of creeds and articles of religion as a bond of union, and protesting against any subscription to any human formularies as a term of communion, Congregationalists are yet willing to declare, for general information, what is commonly believed among them, reserving to each one the most perfect liberty of conscience." It was thirty-two years later when the churches of the United States broke their long silence of more than a century and a half since the

Saybrook platform was adopted. Then in 1865 a national council was convened at Boston, at which representatives from England and Canada were present, when "the Burial Hill declaration" was adopted. The third national council, which met in St. Louis in 1880, appointed a commission of twenty-five members, who were to prepare and publish for the convenience of the Congregational churches a statement of the doctrines of the gospel. This work was completed in 1883, and for substance is accepted by the American Congregational churches, including those of the United States and Canada, and which appears in this volume.

Worship.

WORSHIP in each congregation is subject to the control of the local church as guided by the principles of the New Testament. It may adopt a modified ritual, responsive reading, or change its order of service from time to time, and no one outside of the church fellowship has a right to interfere. Nevertheless, there is a general agreement among Congregational churches in the forms of service they adopt. That in the main these forms are in harmony with the practices of the primitive churches will appear from the following extract from the 87th apology of Justin Martyr, A.D. 140-147: "On the day which is called Sunday there is an assembly in one place of all who dwell either in town or in the country, and the memoirs of the apostles or the writings of the prophets are read, as long as the time permits. Then, when the reader has ceased, the president delivers a discourse, in which he reminds and exhorts them to the imitation of all these good things. We all stand up

together and offer our prayers. Then, as we have already said, when we cease from prayer, bread is brought, and wine and water ; and the president, in like manner, offers up prayers and praises according to his ability, and the people express their assent by saying, Amen. The consecrated elements are then distributed and received by every one, and a portion is sent by the deacons to those who are absent." The term president here means pastor, and the phrase "according to his ability" would indicate that prayer was *extempore*, as was the case fifty years later, when Tertullian said : "We Christians pray without prompter because from the heart."

The State.

IT is an essential principle of Congregationalism to repudiate all authority of the civil magistrate over the faith, discipline and worship of the churches. Every form of proffered state aid they decline, further than the protection of their rights as citizens to full civil and religious liberty. The denial of the ecclesiastical supremacy of the crown was the crime for which our martyrs were executed in 1593, and for which our fathers suffered so great persecution. While it is true that during the period of the Commonwealth some of the Congregational ministers were appointed to livings in parishes, and that in New England an attempt was made to establish a government of the state by the churches, the experiments, being opposed to the genius of Congregationalism, proved disastrous. In New England the disestablishment and disendowment of all churches was completed in 1834, and so strong has the sentiment become that there shall be no

connection between the church and state, that an article has been introduced in the national constitution to this effect. In England, Congregationalists in common with other Nonconformists were compelled by law to pay church rates, a tax for the repairs of church buildings and the support of worship in connection with the Established church. For many years this was resisted ; the homes of conscientious men were invaded and their goods seized to satisfy this unrighteous demand, while many were imprisoned for refusing to pay the rate. At last, after great resistance by the church authorities, in 1860 these church rates were completely abolished. In Canada, after a long struggle and great hardships suffered by the Congregational ministers and churches, the oppressive laws of Lower Canada were removed in 1833, and in 1855 the last vestige of a state church was swept away by the secularization of the clergy reserves. In all the colonies of Australasia, with the exception of Western Australia, the state church has likewise been abolished. The disestablishment of the Episcopal church in Ireland was brought about in 1871, while now in 1893, largely owing to the influence of the sturdy Congregationalists in Wales, a pledge has been evoked from the authorities at Westminster, that a measure will be brought forward in parliament for the relief of that principality in like manner. Scotland seems ripe for the disestablishment of that section of the Presbyterian church which is sustained by state aid ; and the day cannot be far distant when the Established church in England will be able to rejoice in a like deliverance from state entanglement.

III.

Fruit and Foliage.

“I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.”—
JOHN xv. 5.

*“And the leaves of the tree were for the healing of the nations.”—*REVELATION xxii. 2.



Fruits.

BY the highest authority we are taught that men and systems are known by their fruits, for the Master has said "Every good tree bringeth forth good fruit," and, again, "Wherefore by their fruits ye shall know them." Without any parade of pride or assumption of superiority over others, a portion of the fruit borne by the Congregational system during the last three centuries is set forth in the following pages. Only an outline of that which appears on the surface, even, can be given, while the deeper spiritual work, which of necessity is so largely hidden, may not be tabulated by the hand of man. That Congregationalism, by the very nature of its system, has developed true stalwart Christian character has been attested by many generations. The contention for the spirituality of the church was one of the vital principles calling it into existence in the sixteenth century, and this has been a chief contention ever since. That this and other cardinal principles of our faith largely permeate other sections of the church of Christ not only verifies their divine origin and great worth, but also shows how the leaven of truth, which seems to be hidden, will irresistibly do its work. The praise and glory is not for men, but belongs to Christ, who is "the Way, the Truth and the Life."

Catholicity.

TS Congregationalists, we would not be apostolic even with our form of polity if we were not truly catholic in spirit. No section of the Christian church has an equal right to call itself catholic and apostolic. The fellowship of our churches is free to all who acknowledge Christ as Lord, and no test of membership is exacted of any, further than a personal faith in him as Saviour. The entrance of godly educated men to our ministry is not barred by any required subscription to a creed or confession. Our ministers and churches gladly respond to fraternal greetings and all overtures for fellowship whenever they come from other sections of the Christian church. They most heartily co-operate in all catholic schemes for the extension of Christ's kingdom, as well as for the amelioration of the suffering condition of their fellow men, irrespective of creed or race. The catholicity of Congregationalism is illustrated by the fact that its great missionary organizations for foreign work, such as the London missionary society and the American board of commissioners for foreign missions, are founded on a catholic basis. It is true that one after another of the other denominations have dropped out to form boards in connection with their own churches; nevertheless, the catholic nature of these societies remains unchanged. They still send into the foreign fields, irrespective of their denominational connections, good and able missionaries, not for the purpose of forming Congregational churches, but to preach the gospel of the grace of God.

Leaven.

GRUTHS, though not held by the largest and most highly organized systems, may like leaven permeate those systems by their exemplification. This is illustrated by the manner Congregational principles have taken possession of various other sections of the universal church. The rights of the laity to make their voice heard in the administration of church affairs is now conceded by nearly all denominations. Likewise the principle that congregations should have a right to choose their pastors is almost everywhere asserted. A solution of burning questions in relation to fellowship, discipline, and worship has been arrived at, after years of bitter controversy, by referring each case to the respective local congregations for final settlement in a Congregational way. This has been done by the Presbyterian church in the United States, in relation to the validity of Roman Catholic baptism and the use of instrumental music. So also with the Presbyterian church of Canada, in relation to the marriage of a deceased wife's sister, and the use of musical instruments in worship. The church of the United Brethren in America, after a long and fierce conflict in regard to the exclusion from fellowship of those belonging to secret societies, secured peace by ordering that each local church should decide the question for itself. The cardinal principle of a converted membership is more and more widely recognized, so that some, once indifferent to this matter, are now as scrupulous in regard to it as are Congregationalists. Thus we see the leavening principles have been and are still at work.

Political Freedom.

QUESTIONS of church polity are most intimately related to civil liberty. The influence of the church of God upon society and human government is illustrated by the Jewish Theocracy, the Roman empire under its Christian sovereigns, the papal domination, the English commonwealth and the free institutions of the northern part of this continent in contrast with the states of South America. The early English Congregationalists had no design upon the state when they asserted their rights as Christians. The politicians of that intolerant age, however, perceived the tendencies of such principles of church government, and believed that men who claimed independence in church matters would claim the same in civil affairs. Hence, the persecutions inflicted upon our fathers were more severe than queen Mary's persecutions of the Protestants. When these principles triumphed, their benefits to the state were manifest as in the Commonwealth, the free government of the United States and the civil freedom now prevailing throughout Great Britain and her colonies. Hume, the historian, speaking of the Puritan Congregationalists, says : " To this sect the English owe the whole freedom of their constitution." Concerning them Lord Brougham also utters these words : " They are a body of men to be held in lasting veneration for the unshaken fortitude with which in all times they have maintained their attachment to civil liberty ; for, I freely confess it, they, with the zeal of martyrs, with the purity of the early Christians, the skill and

courage of renowned warriors, achieved for England the free constitution she now enjoys." George William Curtis, speaking of their influence on the American continent, has said: "As the harvest is folded in the seed, so the largest freedom, political and religious, the right of absolute individual liberty, subject only to the equal right of others, is the ripened fruit of the Puritan principle." Sir James Mackintosh, the historian, says: "Those generous and sacred principles of civil liberty which distinguished the Puritans entitle them, in spite of their faults, to be ranked among the first benefactors of their country. Even if we only allow them to have materially aided to the preservation of English liberty, we must acknowledge that the world owes more to the ancient Puritans than to any other sect or party among men." Lord Beaconsfield said in parliament: "I have always done justice to the great deeds of the Nonconformists. I know how much in the history of this country we owe to the high moral qualities, the love of liberty, and the bold heroic conduct of the Nonconformists."

Religious Liberty.

IT was at a great price our fathers purchased their religious freedom. Their sacrifices, sufferings, toils and tribulations were beyond expression and often beyond endurance, for very many of them died in their struggle for spiritual liberty. During the twenty years after the landing of the pilgrims, there came to the shores of America more than twenty-two thousand Puritans from English and Dutch ports, seeking liberty to worship God. They were, as John Milton said: "Faithful and freeborn Englishmen and good Christians, constrained to forsake

their dearest homes, their friends and kindred, whom nothing but the wide ocean and the savage deserts of America could hide and shelter from the fury of the bishops." The religious liberty which the early English Congregationalists desired for themselves in the old land and sought in the new they wished accorded to all. Baillie says of the few who were members of the Westminster assembly, they pestered that body in behalf of liberty of conscience, "not only for themselves, but without any exception for every man, never so erroneous, so long as he troubled not the public comfort." Hume declares: "Of all Christian sects in Great Britain, this (the Congregational) was the first which, during its prosperity as well as adversity, always adopted the principles of toleration." Though Oliver Cromwell never assumed the title "Defender of the Faith," he defended Protestant liberty throughout Europe. In the terrible persecutions of the Waldenses by the Duke of Savoy in 1655, Cromwell startled all Europe by his denunciations of the massacres, and demanded their protection on pain of his displeasure, a demand which was at once complied with. The faithfulness of the denomination in both continents to the principles of religious freedom is very well known. The Rev. Johnson Grant, an Episcopal clergyman, has said: "All the world will acknowledge that in point of religious liberty, the conduct of the Independents when in power fulfilled the promises made by them in obscurity. They forgot and forgave the injuries they had sustained, and abused not their authority by the oppression of their brethren." Lord King also says: "As for toleration or any general freedom of conscience, we owe all those to the Independents in the time of the Commonwealth, and to Locke, their enlightened and illustrious disciple." Sir

James Mackintosh says : " The first writer who maintained the true principles of religious liberty in England was Dr. Owen ; " and he further describes the Nonconformists as " the authors of the principle of religious freedom among mankind, the fosterers and preservers of the English constitution."

Christian Unity.

BELIEVING that the essence of Christian unity is the manifestation of the spirit of Christ in Christian fellowship and work, and that unity must exist in spirit before it can be real in form, Congregationalists have, in every age, sought to promote Christian unity among the various denominations of Protestantism. Their earnest and persistent efforts to bring about toleration, the fraternity they have manifested towards sincere Christians of every name, and their co-operation in all truly catholic, Christian and philanthropic enterprises for the promotion of general good, have illustrated this spirit. Moreover, it is claimed that the Congregational system affords the only possible solution of this great and absorbing question of Christian unity. By a return to the apostolic principles of church autonomy and the sisterhood of churches, this ecclesiastical Gordian knot may be untied without the sacrifice of one scriptural doctrine or of any essential form of worship. The tendency of the age is in the direction of self-government and the recognition of the brotherhood of man, and therefore a more universal Congregationalism is bound to prevail in the future, both within and without church lines. Those sections of the church which entrench themselves within hierarchical systems, or claim authoritative control,

are delaying the unity of the church and the fulfilment of Christ's prayer, "That they all may be one ; as thou, Father, art in me, and I in thee ; that they also may be one in us ; that the world may believe that thou hast sent me."

Philanthropy.

JOHN HOWARD, a distinguished Congregationalist of the eighteenth century, illustrated more fully than any one else the claims and achievements of philanthropy. He was born at Hackney, a suburb of London, in 1726. Settling at Cardington, Bedfordshire, he built schools and model cottages for his tenants. He was a member of the church in Bedford, of which John Bunyan had been the pastor, and which was made up of both Congregationalists and Baptists. The pastor, Joshua Symonds, who like his predecessor was a pedobaptist, after a ministry there of six years, adopted Baptist views. Howard thereupon wrote to the deacons, protesting against his being continued as their pastor. A majority being disinclined to dismiss him, John Howard and other members withdrew and formed another church on pedobaptist principles. However, he maintained his friendship for his former pastor, though from conscientious motives compelled to separate in fellowship. The Bunyan church, from which he withdrew, continues to this day as a Congregational church. In prosecuting those prison reforms which made his name famous throughout the whole civilized world, in less than ten years Howard travelled more than 45,000 miles, and died of the plague at Cherson, in Russian Tartary, January 20th, 1790. He had received the thanks of both houses of the British and Irish parliaments for the eminent services he

had rendered to his country and to mankind. Burke pronounced his merited eulogy, and his splendid marble statue was the first monument of a nation's gratitude which graced the interior of St. Paul's cathedral.

Sociology.

WASHINGTON GLADDEN stands among the distinguished leaders on the American continent in matters relating to sociology. His addresses and publications have had a wide influence in promoting healthy thought, and in giving direction to wise ways in relation to the important questions this subject involves. One of the most distinguished leaders as a workingman among workingmen in England is Mr. Ben. Tillett, of London, a Congregationalist and a member of the International council. His sympathy with his fellow-working classes is deep and true, while in all movements for the improvement of their condition he manifests great wisdom and earnest Christian purpose. On one occasion, while addressing an immense crowd of workingmen, embracing all creeds and classes, he spoke so effectively of Christ as the Reformer, that one called for three cheers on behalf of Jesus Christ, when, in an instant, thousands of caps were thrown in the air, and a storm of cheers greeted the world's greatest Reformer. The fundamental principles of Congregationalism promote correct views on all social questions; therefore it will be found that the leaders of thought in the denomination on both continents, and also the rank and file in our churches, evince great interest in correcting wrongs and according rights in behalf of all classes and conditions of men. The Congregational

Union of England and Wales was the first religious organization to definitely side with working-men who were resisting the tyranny of organized capital. At its autumnal meeting in London, in 1893, it passed a resolution which announced the great ethical principle that the right of humanity must always take precedence of those of property. It also declared that it is inconsistent alike with righteousness and fraternity that profit should be made out of the labor of men who are receiving wages inadequate to the support of themselves and their families. Further, that trade disputes should be settled by an impartial tribunal.

Temperance.

FROM the inception of the temperance movement, the ministers and members of our churches have been prominent in promoting these reforms. While Congregational principles will not admit of any test of church membership other than faith in the Lord Jesus Christ, the sin of drunkenness is not tolerated in the churches. Earnest efforts are made by Sunday-school teaching, and bands of hope, to educate the rising generations in the true principles of temperance. This subject is also brought prominently before the public by frequent sermons, and addresses on topics relating thereto. John B. Gough, a member of one of our New England Congregational churches, was, perhaps, one of the most eloquent advocates and influential leaders in this reform which this century has produced. The "women's christian temperance union" on the American continent, embraces a large number of the most earnest and influential members in the Congrega-

tional churches. This organization, which is becoming world-wide in its influence, is the most earnest and aggressive in the promotion of the temperance movement of any organized agency.

Benevolence.

VOLUNTARYISM, or the support of churches without state aid or coercion in any way, has been a leading principle of Congregationalism. The tabernacle in the wilderness and the temple at Jerusalem were erected by voluntary efforts. Exodus xxxv. 5, 29; 1 Chron. xxix. 5, 14. On this plan many thousand church buildings, not a few of them beautiful temples of worship, have been erected in various lands for the glory and service of God. On the same voluntary principle laid down in the New Testament, 1 Cor. ix. 11-14, xvi. 1, 2, the plan has been pursued for ministerial support, by which many millions have been brought into the treasury of the Lord as the free-will offerings of his people. The great work of church extension through home and foreign missionary societies and other agencies has on the same lines evoked great benevolence, including in some cases, like the Otis bequest, donations of millions of dollars. Neither has practical and philanthropic benevolence been overlooked; for of all denominations of Christians, few, if any, can surpass the Congregationalists in their gifts and labors in behalf of catholic benevolence. Educational institutions have also shared large benefits through their munificent gifts in aid of the erection of buildings and their endowments. More than twenty-five colleges have been founded by Congregationalists in the United States.

Womanhood.

CONGREGATIONALISM enfranchises womanhood, and places her on an equality with man. Women have full liberty to speak and vote in all church meetings, and their sex does not debar them from exercising influence or holding any position in the churches of which they are members. They have been recognized as pastors and evangelists, and to them commissions are given as foreign missionaries. Among the native races in foreign fields they exercise a wide influence as physicians and teachers. They also have their boards of missions, which for many years have been in successful operation. The Congregational women in past centuries were less conspicuous in church-work but no less effective. The women of the *Mayflower* and of the Commonwealth held their throne of influence chiefly in the home, and through the consecration of motherhood shaped the destinies of both churches and states. While now, as then, woman's greatest sphere of influence is in the home, the school, and among the poor, the sick, the sorrowing and the strangers at their doors ; still in no way should those whom God has called to more public service be dissuaded or discouraged. With such an example before us as the exalted and influential position of England's illustrious queen, woman's place in the kingdom of Christ should not be restricted. The names of the following Congregational women of renown can only be given here : Mary Lyon, Harriet Newell, Fidelia Fisk, Elizabeth Stewart Phelps, Harriet Beecher Stowe and Catherine Beecher.

Slavery.


DAVID LIVINGSTONE, the renowned Congregational missionary, has done more "to heal this open sore of the world" than any other man of modern times. While statesmen and philanthropists have achieved great deeds in liberating the slaves within their nations, Livingstone went to the source of this iniquity, as he sought the hidden source of the Nile, and awakened the nations to the necessity of cutting out this gangrene of human slavery from the heart of Africa. Though not with such manifest results, the influence of our missionaries in all heathen lands has literally been "to preach deliverance to the captives and to set at liberty those that are bruised." In the United States, so pronounced was the opinion of the Congregational churches of the North against human slavery that they were practically shut out from the South. After President Lincoln's proclamation of emancipation in 1863, the supply of men and means by our churches for the evangelization and education of the colored people in the South has been most generous, with results very wonderful. The influence of Harriet Beecher Stowe, through her facile pen, in exposing the sins and sorrows of slave life, and thus arousing a right public sentiment, should never be overlooked nor forgotten. Pronounced as the principles of Congregationalism are against slavery, they can neither tolerate the existence of caste, the oppression of women nor the neglect of children. They seek to illustrate Christ's words, "For one is your master, even Christ; and all ye are brethren."

Scholarship.

NO church system appeals more to the intellect as well as the heart than does Congregationalism. For this reason the greater part of its adherents are found among the middle classes in England and the thinking cultured classes in America. Another result has been the marked development of scholarship among its ministers and members. The leaders of the Congregational movement in the sixteenth and seventeenth centuries showed great intellectual force, and this succession has been honorably maintained. Perhaps Henry Ainsworth, who was teacher or doctor of the Amsterdam church, in the first quarter of the seventeenth century, was the most distinguished illustration of this fact. While living "upon ninepence in the weeke, with roots boyled," he produced his wonderful expositions of the Old Testament scriptures, which have made him famous in every succeeding age as a linguist and scholar. The Old Testament revisers made large use of these annotations in their work. To Henry Ainsworth belongs the honor of preparing the way for the new school of sacred interpretation. He boldly laid down the fundamental principle, that the bible means what it says, and that its teachings are to be determined by the same simple laws of interpretation which are applied to any other book. By this means the sacred scriptures, which had been sealed by the fathers and the schoolmen, were opened up to the common people. The writings of Thomas Goodwin, John Owen, John Howe, and other

Congregational Puritan divines speak for themselves, while John Milton, John Locke and many scores of men on both sides of the Atlantic have been most influential in all departments of science, philosophy and literature.

Education.

 LEADING characteristic of Congregationalism has been its earnest efforts to promote education and national enlightenment. Its early English founders were all educated men, trained in the renowned national universities. Of the first settlers of New England, one out of every two hundred planters was a graduate of Cambridge or Oxford. Barrowe and other Congregationalists in 1591, anticipated the advances made to the close of this nineteenth century, by advocating general free-schools, universities within the reach of all creeds and classes, with provision for university extension by providing lectureships where colleges could not be sustained. The pilgrim fathers as soon as possible made provisions for the education of their children, and in 1653 laid the foundation of the common-school system by enacting that there should be a schoolmaster in every town in the colony. As early as 1636 they founded Harvard College, in 1700 Yale, and in 1760 Dartmouth. These have been followed by other Congregational colleges and universities, now numbering in the United States more than twenty-five. Joseph Cook says: "Congregationalists have founded more colleges than any other denomination in New England." In England, Congregationalists were shut out from the national universities for more than two and a half centuries. They were obliged to provide themselves with schools and colleges, which they did at great

cost and with gratifying results. After a struggle of more than a hundred years, the Oxford reform bill was carried in 1854, and in 1871 the ecclesiastical test act was passed, which abolished all legal ecclesiastical exclusiveness, with the exception of university headships and fellowships. Since then, many Congregationalists have studied at the national universities, and in the space of twenty-one years fourteen senior wranglers at Cambridge were Nonconformists.

Theological Seminaries.

FROM the first, the Congregational churches have sought to provide themselves with an educated ministry. It was largely with this in view that those early educational movements were made in New England. The result has been that our ministers have compared favorably as preachers and authors with those of other denominations on both continents, while many of them have taken a foremost position. On the American continent a large number have become leaders in higher education as college presidents and professors. In Great Britain, including her colonies, there are sixteen Congregational colleges and seminaries devoted to ministerial training. It is desired, where practical, to bring these into affiliation or close association with universities. This has been done with the Congregational college of Canada in affiliation with McGill university, Montreal, and more notably by Mansfield college at Oxford under the principalship of Dr. Fairbairn. In the United States there are eleven Congregational theological seminaries. There are in addition six chartered institutions in the South, and forty-two theological schools in foreign countries connected with the American


board. Through the London missionary society, English Congregationalists provide for the training of foreign native pastors and evangelists by institutions in India, Madagascar, South Africa and the South Sea Islands.

Literature.

BY the means of literature, Congregationalism asserted and disseminated itself on its rediscovery in England in the sixteenth century. Though our fathers were prohibited from printing and publishing their principles by the severest penalties, they were enabled to produce their books in Holland and secretly distribute them in England. Such books were seized whenever found, and burned by the hangman ; nevertheless, they survived, and sometimes, phoenix-like, arose from their ashes, as was the case when Francis Johnson, acting under authority from England, burnt a whole edition of Brown and Harrison's book in Holland. Reserving a copy for private perusal, it led to his conversion to Congregationalism, and he afterwards printed another edition at his own expense. Those who were imprisoned were not allowed the use of pen or paper, and yet prison literature abounded. Perhaps the most remarkable of this kind was the Martin-mar-prelate tracts, exposing the conduct of the bishops in stinging satire, and creating a great sensation throughout England. At a later period. books were printed in New England as well as Holland, which had a wide influence in England, especially during the period of the Commonwealth. The prolific fruit of Congregationalism since borne by the tree of knowledge is illustrated by a bibliography compiled by Dr. Henry M. Dexter, and extending from A. D. 1546-1879,

in which mention is made of 7,250 works with their authors' names. The three most widely circulated books in the English language are the works of Congregationalists, namely, those of Bunyan, Defoe and Watts. In more abstruse literature we have as writers Dr. John Owen, Dr. John Howe, John Milton, John Locke and Dr. Philip Doddridge. It was while Oxford was under the Congregationalists, in 1645, that the foundations of the Royal Society were there laid, a society through which such great scientific discoveries have been made.

Parliament of Religions.

NE of the boldest projects and most wonderful achievements of the present age was the convoking of an ecumenical council of religions in connection with the world's fair in Chicago in 1893. There were gathered in Columbia hall Jews and Gentiles, wise men from the far East, and representatives from the islands of the seas ; prelates of Brahminism, Buddhism, Confucianism and Mohammedism. Christianity was represented by cardinals, archbishops, bishops or ministers of the Greek, Roman, Armenian, and nearly all sections of the Protestant branches of the church. But for the spirit of toleration and brotherhood Protestant Christianity has so earnestly contended for and so faithfully evinced, such a parliament of religions would have been impossible. It is also probable that had not Congregationalism taken and maintained the place it has in the religions of the world, such an assembly would never have been heard of in this century. Among the Congregationalists taking a prominent part in the parliament of religions, mention may be made of Dr.

Barrows, president of the gathering, and whose splendid genius and earnest work brought about the assembly, for though now pastor of a Presbyterian church, he was by birth, education and early ministry a Congregationalist. Also of Alexander McKenzie, Joseph Cook, Professor Fisher, Lyman Abbot, George Washburn, T. T. Munger, Samuel Dike, Annie F. Eastman, Waldo T. Pratt, James Brand, B. Fay Mills, Washington Gladden, George F. Pentecost, Francis E. Clark, R. A. Hume, and W. T. Stead, all of whom took a leading part in the deliberations from day to day.

Missions.

ONE of the principles prompting the pilgrims to cross the sea to the New World was, they declared, "that they might lay some good foundation, or at least make way thereto, for the propagation and advancing of the gospel of the kingdom of Christ in those remote parts of the world." Their sincerity in this was duly attested by what they did themselves, and by the missionary spirit they transmitted to their descendants. John Eliot became famous as the apostle to the Indians, and was the first of Protestant missionaries to the heathen. In 1644, the colony of Massachusetts made missionary work a duty resting on all the settlers. In 1696 there were thirty Indian churches, with thousands of praying Indians. This apostolic spirit of missions blossomed out in a later date by the formation of state missionary societies, and in 1829, the American home missionary society, which now annually spends more than half a million dollars in church extension. In England, domestic missionary work was formerly conducted

by a home missionary society formed in 1819 and county missionary associations. These were, in 1878, merged into a new organization called "the Congregational church aid and home missionary society." Societies for the same purposes exist in Scotland, Ireland and the Colonies. The Canada Congregational missionary society was formed in 1853 by the union of societies previously existing in Upper and Lower Canada. The objects of all these agencies is the same, namely, to aid in planting new churches, and in fostering those that are weak, and by these means extend the kingdom of Christ on the earth.

Foreign Missions.

COMMISSIONED to be witnesses of Christ "unto the uttermost parts of the earth," and to "go into all the world and preach the gospel to every creature," Congregationalists would not have been true to their Master, or to themselves, had they not evinced a great zeal for foreign mission work. The nineteenth century has been phenomenal with regard to Protestant foreign mission enterprise, and its closing decade witnesses wondrous results. While all branches of the church of Christ have occasion to regret they have not done more, the Congregationalists, in proportion to their numbers and ability, have been second to none in their efforts to bring to Christ "the heathen for his inheritance, and the uttermost parts of the earth for his possession." The London missionary society was organized in 1795, and the American board of commissioners for foreign missions in 1810. These societies, with their auxiliaries, have gone into nearly all heathen and Mohammedan countries, carrying the gospel of

the grace of God. Together, they employ more than six thousand English and native agents at an expense of about one and a half million dollars annually. Most signal triumphs have attended the labors of their missionaries in various lands, as in the Sandwich Islands, Madagascar, the South Sea Islands, Persia and other dark places of the earth. Among some of the distinguished Congregational missionaries the following may be mentioned: John Eliot, the apostle to the Indians. He came to America in 1631, and though teacher of the church at Roxbury, he devoted his life chiefly to work among the Indians, making most extensive journeys, and laboring with such enthusiasm that thousands were brought under his influence. He translated the bible and other books into their language. He died in Roxbury, now a part of Boston, May 21st, 1690. John Williams, the apostle of Polynesia, labored as a missionary of the London society in the Society and New Hebrides Islands from 1816-1839, when he was murdered at Erromanga. Robert Morrison was the father of Protestant missions in China. His work extended from 1807 until his death in 1834. He was an eminent Chinese scholar; and besides translating the bible in that language, prepared a Chinese dictionary which the East India company published at an expense of \$100,000. He also founded the Anglo-Chinese college. Robert Moffat went to South Africa in 1816, and three years later was followed by the heroic Mary Smith, who became his wife. For fifty years they prosecuted their missionary work with great fidelity and zeal. Dr. Moffat translated the entire bible into the Bechuana language. David Livingstone was a son-in-law to Dr. Moffat, and the following inscription on a marble slab in the floor of Westminster abbey speaks of


his greatness and goodness : “ Brought by faithful friends over land and sea, here rests David Livingstone—missionary, traveller, philanthropist. Born March 19th, 1813, at Blantyre, Lanarkshire; died May 1st, 1873, at Chitambo's village, Ulala. For thirty years his life was spent in an unwearied effort to evangelize the native races, to explore the undiscovered secrets, to abolish the desolating slave-trade of Central Africa, where, with his last words, he wrote, ‘ All I can say in my solitude is, may heaven's blessing come down on every one, American, English, Turk, who will help to heal this open sore of the world.’ ” Of distinguished American missionaries we can only mention the names of Henry Lyman, the martyr of Sumatra; David Brainard, missionary to the Indians; Henry Bingham and Asa Thurston, to the Sandwich Islands; Justin Perkins and Asahel Grant, to the Nestorians in Persia; Samuel Newell and Daniel Poor, to India; William Schaufler and William Goodall, to Turkey.

McAll Mission.

PERSONAL Christian efforts which have been put forth by those of the Congregational faith, the results of which have become great and far-reaching, may be illustrated by the work of the McAll mission in France. In August, 1871, the Rev. R. W. McAll, an English Congregational minister of Lancashire, visited Paris shortly after the siege, accompanied by his devoted wife, and intending to remain not longer than four days. A deep sympathy was evoked from their hearts for the people in their difficulty and despair, and they began distributing tracts among the artizan class. Greatly impressed by the kind

and grateful reception they received, especially in Belleville, they realized that there was an opening for effective religious work. After careful and prayerful consideration they resolved to enter upon it, and Mr. McAll at once set about acquiring the French language. In January, 1872, they opened their first station. For the past twenty years this work has been phenomenal, and has not only attracted the attention and elicited the co-operation of Christians of various denominations and countries, but has also gained the approval of the authorities of France. In addition to the two medals which Dr. McAll received some years ago from French societies, the president of the republic decorated him as *Chevalier de la Légion d'Honneur*, a distinction possessed by very few Englishmen. The mission is conducted on a catholic basis, and in 1892 embraced 136 stations, 40 being in Paris and the neighborhood, 64 in other cities and towns, 5 in Algeria and some in Corsica. In their Sunday-schools 10,000 children are taught, and in the mission-schools 235,000. A mission-boat or floating chapel, *Le bon Messager*, has also been built, by which many places are visited. Dr. McAll, the founder, president and director of this mission, died in 1893, while still engaged in the work.

Christian Endeavor.

ONG institutions which have originated with Congregational churches and have become widespread and far-reaching in their influence, nothing could exceed that of the Christian Endeavor movement. In February, 1881, the Rev. Francis E. Clark, pastor of the Williston Congregational church in Portland, Me., feeling that some special agency was required to develop and

employ the Christian activities of the young people of his congregation, devised the Y. P. S. C. E. It proved so successful in the Williston church as to make it widely known and largely copied throughout New England and Canada. Now, in 1893, only twelve years after their inception, these societies practically encircle the globe. Their general convention, held in Montreal, July, 1893, numbered about sixteen thousand delegates, and was presided over by the Rev. Dr. Clark, the founder. The statistics indicated that the societies numbered 26,284, with a membership of 1,577,040. They are found in thirty evangelical denominations, and the model constitution is printed in twenty-one languages. The following comparative statement given by secretary Barr illustrates the marvelous growth :

	Societies.	Members.
In 1881	2	68
In 1882	7	481
In 1883	56	2,870
In 1884	156	8,905
In 1885	253	10,964
In 1886	850	50,000
In 1887	2,314	140,000
In 1888	4,879	310,000
In 1889	7,672	485,000
In 1890	11,013	660,000
In 1891	16,274	1,008,980
In 1892	21,080	1,370,200
In 1893 (on record 1st July)	26,284	1,577,040

It is to be regretted that this institution, which has such a tendency to promote a spirit of Christian unity, is denominationalized by some sections of the church of Christ.

Institutional Churches.

BERKELEY Temple Congregational church, Boston, Mass., is the mother of the movement known as the Institutional church. Several organizations of a like character have been formed by Congregational churches in the United States and one in Canada. This movement has been defined as "an organization which aims to reach all of the man, and all men, by all means." It aims to provide a mental environment wherein the spiritual Christ can express himself, and be felt among men as when he was here in the flesh, and it begins by planting itself where Christ stood and worked when he was on the earth,—in the midst of publicans and sinners. The Institutional church, in so far as it can, provides for its work, halls, classrooms, library, reading-room, gymnasium, recreation-room, and a dispensary. By these means earnest effort is made to meet the wants of the physical, mental and spiritual natures, and develop a clean, healthy, robust Christian character. Lectures, entertainments, evening classes, savings-banks, labor-bureaus and day-nurseries are provided. The industrial department may include classes in shorthand, telegraphy, printing, wood-carving and other arts and handicrafts. The reform department may include associations for the furtherance of the cause of temperance and purity. Working-men's clubs may also be organized in which discussions of all questions relating to the interests of laboring men may be carried on. In almost unlimited ways work can thus be accomplished.

Thanksgiving.

THE annual observance of a day of thanksgiving originated with the Pilgrim Fathers. We are told that in December, 1621, they observed such a day at Plymouth, and as other colonies were established the custom spread and became firmly rooted as a New England institution. The first national proclamation of such a day was issued by Abraham Lincoln, when president of the United States. Subsequently, the executive of the Dominion of Canada adopted a like praiseworthy course of naming a day each year, and of inviting all classes and creeds to unite in returning thanks to Almighty God for his innumerable benefits to them. The following quaint record, taken from the minutes of the Barnstable church of the date, 22nd December, 1636, shows how the day was then observed in New England: "In the meeting-house, beginning some half an hour before nine and continuing until after twelve o'clock, ye day being very cold, beginning with a short prayer, then a psalm sang, then more large in prayer, after that another psalm, and then the Word taught, after that, prayer and then a psalm. Then making merry to the creatures, the poorer sort being invited of the richer." Edward Winslow, a passenger in the *Mayflower* and governor of Plymouth colony, writing in 1623, says: "Having these many signs of God's favor and acceptation, we thought it would be great ingratitude if secretly we should smother up the same, or content ourselves with private thanksgiving for that which by private prayer could not be obtained."

Evangelists.


EVANGELISTIC efforts have long been used by Congregationalists as a means of extending God's kingdom, and developing piety within the churches. The names of John Penry, the earnest evangelist and heroic martyr, William Wroth and Walter Cradock will ever be associated with the evangelization of Wales. The Haldanes and their associates produced waves of spiritual influence in Scotland, the effect of which will be felt for many generations to come. Whitefield, in connection with our churches in England and America, did for them and through them unaccountable good. The great awakening in New England is inseparably bound up with the powerful preaching of Jonathan Edwards. The names of Asahel Nettleton, Nathaniel W. Taylor, and others became household words among our churches on the American continent in past generations. Charles G. Finney carried the fire of the gospel over the two continents, and was instrumental in promoting many and marvellous revivals of pure and undefiled religion. John White, of Belfast, Ireland, was not only noted for his success in winning souls to Christ by his ministry in connection with his church, but also exercised a great influence throughout Ireland in promoting revivals. At the present time, Dwight L. Moody is the most renowned and successful evangelist of the age, while another Congregationalist, and once a New England pastor, the Rev. Fay Mills, has few peers in the secret of winning souls to Christ through evangelistic agency. E. P. Ham-

mond, who has had such phenomenal success with children as well as in the general work of an evangelist, is also a Congregationalist.

Lay-Preaching.

THE principle and practice of lay-preaching was adopted by Congregationalists nearly a hundred years before it was made famous by John Wesley. During the Commonwealth it was very generally practised. Oliver Cromwell, his officers and soldiers, were lay-preachers. The Savoy declaration, made October 12th, 1658, distinctly approves of the principle by saying: "The work of preaching is not so peculiarly confined to pastors and teachers, but that others, also gifted and fitted by the people, may publicly, ordinarily and constantly perform it." During this period, three Congregational ministers, John Martin, Samuel Peto and Frederick Woodal, by a joint work entitled, "The preacher sent, or the vindication of the liberty of public preaching, by some men not ordained," ably and eloquently vindicated the right and usefulness of lay-preachers in spreading the gospel. After the overthrow of the Commonwealth, dissenters were prohibited from preaching by severe penalties, and until the toleration act was passed, it would have been most perilous for a layman to attempt it. Then, after suffering so great a repression for so long a time, the Congregationalists were somewhat backward in the extensive use of lay-preaching. However, the practice was restored, and for a long time has been made use of among the churches. Without doubt its scope, influence and usefulness might be greatly extended in our churches at the present day.

Revival Efforts.

ONG the learned and pious Congregational ministers who, during the eighteenth century, endeavored to arouse and deepen the spiritual life of the churches, Dr. Isaac Watts and Dr. Philip Doddridge stand pre-eminent. The work was largely aided by their hymns and practical writings. Dr. Watts published his Guides to prayer, Evangelical sermons, Discourses upon death, Catechism for children, Scripture history, and Revival of practical religion. Dr. Doddridge published Free thoughts on the most probable means of reviving the dissenting interests, The power and grace of Christ, The evidences of Christianity, Practical discourses on regeneration, A discourse on the sin and danger of neglecting the souls of men, Sermons to young people, Sermons on the education of children, and The rise and progress of religion in the soul. These publications were very extensively circulated, and used by the Holy Spirit to an extraordinary degree. After extensive correspondence with ministers in England and America, Dr. Doddridge got them to agree to what was termed a "general consent for prayer," in 1741, and which was to be continued for two years. Thus prayers were constantly offered by thousands in both countries, and in answer thereto, great spiritual blessings descended upon multitudes both in Great Britain and America. Wesley and Whitefield had just begun their evangelistic missions, and had made a short visit to America during this general consent for prayer. In 1742, Whitefield commenced preaching in Moorfields to the thousands gathering there

for holidays, with signal results. A remarkable revival of religion prevailed throughout Great Britain and America. The Congregational churches were greatly benefited, and many of the ministers earnestly co-operated. In America it was termed the "great awakening," and Jonathan Edwards with Whitefield were the chief instruments used of God.

Lectureships.

DURING the period of the Commonwealth lectureships were established and became very popular.

As has been stated, Cromwell instituted one in Westminster abbey which was filled by a Congregational and a Presbyterian divine, who alternately delivered their discourses. The halls belonging to various trade guilds were frequently used for the purpose, as Pinner's hall, where the renowned James Foster was pastor of a Congregational church. In Salter's hall, Daniel Neal, author of the history of the Puritans, and pastor of a Congregational church in Silver street, delivered lectures on the doctrines of Roman Catholicism. The Congregational lecture established in London in 1833 has been filled by most eminent men, and their productions would make a valuable library. Joseph Cook, a most eminent American Congregationalist, has since 1874 conducted lectures stately in Boston with great and unwavering success. Many of the valuable series thus produced have met with a very large circulation. The Rev. Edward White, a London Congregational minister, has held the position of "Merchants lecturer" from 1870 to 1893. His lectures for the two last years have for their themes, "The higher criticism," and "Modern scepticism."

Growth.

THE numerical increase of Congregationalism though gradual has been encouraging. At the beginning of the conflict between Charles I. and the English parliament it was as a denomination so feeble and obscure because of persecution, as to hardly be taken into account; but in the end, by the victory of Naseby, it was master of the situation. From the time when Congregationalism was chiefly within the limits of the Fleet prison and the ship *Mayflower* until the present, 1893, only three lifetimes have passed away, and the churches number to-day more than five thousand each in Great Britain and America, the rate of progress having been singularly even in both countries. In the United States at the beginning of this century, Congregationalism was scarcely known outside of New England. Then for fifty years the fatal plan of union with the Presbyterians was practised, whereby the men and means of Congregationalism were used to build up Presbyterianism in the middle states. By the Albany convention in 1852 this was discontinued, and since that time our churches have carried on a wise and energetic policy of extension. During the past forty years their number has nearly doubled, and within the last quarter of a century their rate of increase has been fully one hundred per cent. The fact that our proportionate growth is not equal to some other denominations is accounted for by the reasons that they are becoming Congregationalized—our catholicity, our stricter terms of communion, and our emphatic testimony against

slavery. It should also be borne in mind that aside from their peculiar views on baptism, the Baptists are in every way Congregationalists.

Statistics.

THE following statistics, gathered from various reliable sources concerning Congregational churches, and relating to 1893, will be of use and interest to some.

Great Britain—The total number of churches with their branches in England is 3,454, which furnish 1,239,413 sittings; in Wales the churches and branches number 1,014 with 307,815 sittings; in Scotland there are 100 churches not including branches; in Ireland there are 28 churches and 95 evangelistic stations, while the church members number 2,000 and the adherents 10,943; in the Channel Isles there are 11 churches.

United States—The total number of churches in the United States is 5,140 with a membership of 542,725; Sunday-schools 694,053, benevolent contributions \$2,651,892, home expenditure \$7,146,092.

Canada—In the Dominion of Canada there are 125 churches with 47 out-stations comprising 10,215 members. The following is the number in the various Provinces: New Brunswick, 4 churches with 335 members; Nova Scotia, 17 churches and 784 members; Quebec, 18 churches with 1,757 members; Ontario, 80 churches and 6,756 members; The North West, 6 churches and 583 members.

Newfoundland—In the Island of Newfoundland there are 4 churches and 200 members.

Australasia—The various Provinces of Australasia report the number of Congregational churches as follows: Victoria, 61; New South Wales, 61; South Australia, 48; Queensland, 32; Western Austra-

lia, 3; Tasmania, 22; New Zealand, 25. Africa—In Natal there are 30 churches and out-stations, and in South Africa 70, exclusive of the mission stations among the heathen. Madagascar—The churches here number 909, while the members and regular hearers are 341,000. West Indies—In Jamaica there are 10 churches with 6,000 adherents, and in British Guiana 40 churches. Sandwich I-lands—These islands contain about 57 churches with a membership of 7,000. Scandinavia—The Swedish mission embraces 707 churches with 100,000 members. They also have churches in Norway and Denmark. Bohemia—There are 9 free or Congregational churches under the American board. Holland—In Holland there are 24 Congregational churches. India and China—In India there are 7 self-sustaining churches and 10 supported by the London missionary society. In China there are 2 churches, in addition to those under the London missionary society. Japan—The churches in Japan number 65 with a membership of 11,558.

Names.

MANY men of more than a national reputation for genius, learning and influence have belonged to the ranks of Congregationalism. To give all their names and note their services to the world would more than fill the pages of this volume. For the benefit of our younger members and those who have not access to Congregational literature, and who feel an interest in the fathers of their faith, the following roll of honor is compiled. For Great Britain the following names among many others may be mentioned: Robert Brown, Henry Barrowe, John Green-

wood, John Penry, Richard Fitz, Francis Johnson, Richard Clifton, John Robinson, William Brewster, Henry Ainsworth, Henry Jacobs, Thomas Goodwin, Philip Nye, Jeremiah Burroughs, Sidrach Simpson, William Bridge, Robert Bolton, William Bates, William Ames, Hugh Peters, Thomas Adams, Richard Sibbs, Stephen Charnock, John Owen, Oliver Cromwell, John Milton, Lord Say, Henry Burton, Sir Harry Vane, William Wroth, Walter Cradock, John Howe, Thomas Hooker, John Flavil, William Payne, Joseph Caryl, William Greenhill, Theophilus Gales, Isaac Watts, Philip Doddridge, Thomas Bradshaw, Edward Williams, John Howard, Cornelius Winters, John Clayton, George Clayton, Pye Smith, William Walford, David Davis, John Harris, Winter Hamilton, James Parsons, Thomas Raffles, George Redford, John Morley, Edward Baines, John Angel James, William Jay, Ralph Wardlaw, Greville Ewing, Josiah Conder, Andrew Reed, Richard Elliot, John Reynolds, John Burnet, John Campbell. Lindsay Alexander, James Bennet, Walter Scott, Robert Halley, Joseph Gilbert, Henry Rogers. Robert Vaughan, Alfred Vaughan, W. H. Stowell, George Legge, Algernon Wells, Thomas Binney, Samuel Martyn, Ebenezer Henderson, T. W. Jenkyn, Robert Phylip, John Williams, Robert Morrison, Robert Moffat, David Livingstone, Robert Halley, John Waddington, Joseph Conder, Enoch Mellor, John Stoughton, David Thomas, Edward Miall, Samuel Morley, Sir Edward Baines, Sir Charles Reed, Sir Titus Salt, James Spicer, Alexander Raleigh, Alexander Hannay, Baldwin Brown.

Of those belonging to the American continent, from among very many other worthies, mention can only be made made of the following: William Brewster, William Bradford,

Nathaniel Morton, Edward Winslow, John Winthrop, Mile Standish, Samuel Fuller, John Eliot, John Lathrop, John Cotton, Thomas Hooker, Thomas Shepherd, John Davenport, John Wise, Samuel Mather, Increase Mather, Cotton Mather, John Wise, Jonathan Edwards, sen., Jonathan Edwards, jr., Joseph Belamy, Samuel Hopkins, Ezra Styles, Joseph Lathrop, Stephen West, Benjamin Trumbull, Nathaniel Emmons, Matthew Strong, Asa Burton, Timothy Dwight, Abel Holmes, Jedediah Morse, Ebenezer Porter, Asahel Nettleton, Leonard Woods, Moses Stewart, Mark Hopkins, Nathaniel W. Taylor, John Smalley, Edward Payson, James Marsh, Bila Bates Edwards, Lyman Beecher, Henry Ward Beecher, Leonard Bacon, George B. Cheever, Elihu Burritt, Edward D. Griffin, Theodore D. Wolsey, Charles G. Finney, Edward Hitchcock, Calvin E. Sotowe, John B. Gough, Horace Bushnell, Edward N. Kirk, Professor Silliman, Professor Dana, Noah Porter, Ray Palmer, George Punchard, Henry M. Dexter.



IV.

Church Services.

“ There are diversities of administration, but the same Lord. And there are diversities of operation, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal.”—I CORINTHIANS xii. 5-7.

‘ Let all things be done decently and in order.’—
I CORINTHIANS xiv. 40.



Services.

THE following forms of church services are presented with a view of aiding ministers in the fulfilment of those duties to which they relate. Every young minister entering upon the duties of his office is soon made to realize the need of such helps or guides, and not a few for the want of them have been placed in very embarrassing positions. The scriptural injunction, "Let all things be done decently and in order," would seem to call for some provision of the kind. Those given not only formulate the practices which are common in our churches, in connection with the administration of the ordinances and services; but they will also promote greater uniformity and order. It will be observed that the selections of scripture, which form so large a part of these services, are taken from the revised version as the more exact rendering of the revelation made by the Spirit unto the churches. The form for the reception of members is the one recommended by the commission on a Congregational creed appointed by the National council in 1880, and which reported the results of their work in 1883. It was adopted by the Congregational Union of Ontario and Quebec in 1886, and is in general use in the Congregational churches on this continent. The other forms are compiled or gathered from various usages and services of the churches.

Reception of Members.

While the candidates are gathering in front of the communion table, or as introductory to the service, the following texts may be repeated by the officiating minister :

WHAT shall I render unto the Lord for all his benefits toward me? I will take the cup of salvation, and call upon the name of the Lord. I will pay my vows unto the Lord, yea in the presence of all his people.
—Psalm cxvi. 12-14.

EVERYONE, therefore, who shall confess me before men, him will I also confess before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.—Matthew x. 32, 33.

FOR with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.
—Romans x. 10.

DEARLY beloved, called of God to be his children, through Jesus Christ our Lord, you are here that, in the presence of God and his people, you may enter into the fellowship and communion of his church. You do truly repent of your sins; you heartily receive Jesus Christ as your crucified Saviour and risen Lord, you consecrate yourself unto God and your life to his service; you accept his Word as your law, and his Spirit as your comforter and guide; and, trusting in his grace to con-

firm and strengthen you in all goodness, you promise to do God's holy will, and to walk with this church in the truth and peace of our Lord Jesus Christ.

ACCEPTING, according to the measure of your understanding of it, the system of Christian truth held by the churches of our faith and order, and by this church into whose fellowship you now enter ; you join with ancient saints, with the church throughout the world and with us, your fellow-believers, in humbly and heartily confessing your faith in the gospel, saying :

I BELIEVE in God the Father Almighty, Maker of heaven and earth. And in Jesus Christ, his only Son our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary ; suffered under Pontius Pilate ; was crucified, dead and buried ; the third day he rose from the dead ; he ascended into heaven, and sitteth at the right hand of God the Father Almighty ; from thence he shall come to judge the quick and the dead. I believe in the Holy Ghost ; the holy catholic church ; the communion of saints ; the forgiveness of sins ; the resurrection of the body ; and the life everlasting. Amen.

*Then baptism should be administered to those who have not been baptized.
Those should then rise who would unite with the church by letter.
To them the minister will say :*

CONFESSING the Lord whom we unitedly worship, you do now renew your self-consecration, and join with us cordially in this, our Christian faith and covenant.

The members of the church present should rise.

WE welcome you into our fellowship. We promise to watch over you with Christian love. God grant, that loving and being loved, serving and being served, blessing and being blessed, we may be prepared, while we dwell together on earth, for the perfect communion of the saints in heaven.

NOW the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ ; to whom be glory forever and ever. Amen.
—Hebrews xiii. 20-21.

Baptismal Service.

As the children are brought in, or as adults come forward, to be baptized, an appropriate hymn may be sung ; after which the following, or other texts, may be repeated by the pastor, suiting them for children or adults, as the case may be :

THEY brought unto him little children, that he should touch them ; and the disciples rebuked them. But when Jesus saw it, he was moved with indignation, and said unto them, Suffer the little children to come unto me ; forbid them not : for of such is the kingdom of God.
—Mark x. 13, 14.

AND Jesus came to them and spake unto them, saying, All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost : teaching them to

observe all things whatsoever I commanded you : and lo, I am with you alway, even unto the end of the world.—Matthew xxviii. 18-20.

PETER *said* unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins ; and ye shall receive the gift of the Holy Ghost. For to you is the promise, and to your children, and to all that are afar off, *even* as many as the Lord our God shall call unto him.—Acts ii. 38, 39.

The candidate for baptism, or the parents of the children brought, will then assent to the following, the pastor appropriately using the words for adults or children as may be required :

DEARLY beloved, believing that the promises of God extend to [you] [your offspring,] and that the ordinance of baptism is a seal of his grace, a sign of the work of the Holy Spirit in the heart ; and considering it both a privilege and a duty thus to dedicate [yourself] [your children] to the service of God ; you do now devote [yourself] [them] to the Lord to be his forever. [Relying upon divine grace for aid, you do solemnly engage to teach your children God's holy word, and endeavor, with all your ability, to lead them in the way of life everlasting through our Lord Jesus Christ.]

Then the pastor shall sprinkle water on the uncovered head, saying :

I BAPTIZE thee J—— N—— into the name of the Father and of the Son and of the Holy Ghost. Amen.

Then follows prayer, after which a baptismal chant or hymn may be sung, and the service closed with the benediction. If it is desired to lengthen the service, as at the home, other scripture selections may be read, as 1 Samuel i. 21-28.

Communion Service.

After the communicants are seated together, and the pastor and deacons have taken their places at the table, the covering should be removed from the bread, after which the pastor may repeat the following or other scripture selections:

FOR our passover also hath been sacrificed, *even* Christ : wherefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.—1 Corinthians v. 7, 8.

CHRIST being raised from the dead dieth no more ; death no more hath dominion over him. For the death that he died, he died unto sin once : but the life that he liveth, he liveth unto God. Even so reckon ye also yourselves to be dead unto sin, but alive unto God in Christ Jesus.—Romans vi. 9, 11.

BUT now hath Christ been raised from the dead, the first-fruits of them that are asleep. For since by man *came* death, by man *came* also the resurrection of the dead. For as in Adam all die, so also in Christ shall all be made alive.—1 Corinthians xv. 20, 22.

PSALM CXVI. 12-19.

WHAT shall I render unto the LORD
For all his benefits toward me?
I will take the cup of salvation,
And call upon the name of the LORD.

I will pay my vows unto the LORD
 Yea, in the presence of all his people.
 Precious in the sight of the LORD
 Is the death of his saints.
 O LORD, truly I am thy servant :
 I am thy servant the son of thy handmaid ;
 Thou hast loosed my bonds.
 I will offer to thee the sacrifice of thanksgiving,
 And will call upon the name of the LORD.
 I will pay my vows unto the LORD,
 Yea, in the presence of all his people ;
 In the courts of the LORD's house,
 In the midst of thee, O Jerusalem.
 Praise ye the LORD.

The pastor shall then offer prayer, after which he should repeat the following sentences :

FOR I received of the Lord that which also I delivered unto you, how that the Lord Jesus in the night in which he was betrayed took bread ; and when he had given thanks, he brake it, and said, This is my body, which is broken for you : this do in remembrance of me.—1 Corinthians xi. 23, 24.

Then taking the plate containing the bread into his hands, the pastor may say :

DEARLY beloved, let us receive the symbol of our Lord's broken body, broken for us. May we all by faith feed upon him the bread of God who came down from heaven for the life of the world.

Then handing the bread to the officiating deacons, they should first serve the pastor, and then all the communicants. On their return the pastor should receive the plates at their hands and serve the deacons. After a brief period of silent prayer the pastor should pour the wine into the cups. Having again offered prayer, he should say :

IN like manner also he took the cup, after supper, saying, This cup is the new covenant in my blood : this do, as oft as ye drink *it*, in remembrance of me. For as often as ye eat this bread and drink the cup, ye proclaim the Lord's death till he come.—**I** Corinthians xi. 25, 26.

Then taking the cups containing the wine in his hands, the pastor may say :

DEARLY beloved, let us receive the symbol of Christ's blood, shed for us, the blood of the New Testament, which is shed for many, and be thankful.

Then handing the cups to the deacons, the wine shall be distributed in the same manner as was the bread. After another brief season of silent prayer the pastor, if he considers it wise, may give a short address, or an address may precede the distribution of the elements, or remarks may be dispensed with altogether. A hymn should be sung after which a collection is made for the fellowship fund, when the service is closed with the benediction.

Marriage Service.

At the day and time appointed for the solemnization of matrimony, the persons to be married shall come into the body of the church, or shall be ready at some proper house, with their friends and neighbors : and there standing together, the man on the right hand and the woman on the left, the minister shall say :

DEARLY beloved, we are gathered together here in the sight of God, and in the face of this company, to join together this man and this woman in holy matrimony ; which is commended of saint Paul to be honorable among all men ; and therefore is not by any to be entered into unadvisedly or lightly ; but reverently, discreetly, advisedly, and in the fear of God. Into which holy estate these two persons present come now to be joined. If any man can

shew just cause why they may not lawfully be joined together, let him now speak, or else hereafter forever hold his peace.

And also, speaking unto the persons that shall be married, he shall say :

I REQUIRE and charge you both, as ye will answer at the day of judgment, when the secrets of all hearts shall be disclosed, that if either of you know any impediment why ye may not be lawfully joined together in matrimony, ye do now confess it. For be ye well assured, that if any persons are joined together| otherwise than as God's word doth allow, their marriage is not lawful.

If no impediment be alleged, then shall the minister say to the man :

M. WILT thou have this woman for thy wedded wife, to live together after God's ordinance, in the holy estate of matrimony ? Wilt thou love her, comfort her, honor and keep her in sickness and in health ; and keep thee only unto her, so long as ye both shall live ?

The man shall answer, I will.

Then shall the minister say to the woman :

N. WILT thou have this man for thy wedded husband, to live together after God's ordinance in the holy estate of matrimony ? Wilt thou obey him, and serve him, love, honor and keep him in sickness and in health ; and keep thee only unto him, so long as ye both shall live ?

The woman shall answer, I will.

Then shall the minister say :

Who giveth this woman to be married to this man ?

Then shall they give their troth to each other in this manner: The minister, receiving the woman at her father's or friend's hands, shall cause the man with his right hand to take the woman by her right hand, and to say after him as followeth:

I *M.* take thee *N.* for my wedded wife, to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, till death us do part, according to God's holy ordinance; and thereto I plight thee my troth.

Then shall they loose their hands; and the woman, with her right hand taking the man by his right hand, shall likewise say after the minister:

I *N.* take thee *M.* for my wedded husband, to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love, cherish and to obey, till death us do part, according to God's holy ordinance; and thereto I give thee my troth.

Then shall they again loose their hands; and the man shall give unto the woman a ring, and the minister, taking the ring, shall deliver it unto the man, to put it upon the fourth finger of the woman's left hand. And the man holding the ring there, and taught by the minister, shall say:

WITH this ring I thee wed, and with all my worldly goods I thee endow: In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Then shall the minister join their right hands together, and say:

Those whom God hath joined together let no man put asunder.

Then shall the minister speak unto the people:

FORASMUCH as *M.* and *N.* have consented together in holy wedlock, and have witnessed the same before God and this company, and thereto have given and pledged their troth either to other, and have declared the same by the giving and receiving of a ring, and by joining of hands ; I pronounce that they are man and wife, in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

And the minister shall add this blessing :

GOD the Father, God the Son, God the Holy Ghost bless, preserve and keep you ; the Lord mercifully with his favor look upon you ; and so fill you with all spiritual benediction and grace, that ye may so live together in this life, that in the world to come ye may have life everlasting. Amen.

Then shall follow prayer and the benediction

Burial Service.

The following passages of scripture may be repeated by the minister while the procession is entering the church or as introductory to the service :

I AM the resurrection and the life, saith the Lord : he that believeth on me, though he die, yet shall he live : and whosoever liveth and believeth on me shall never die.—John xi. 25, 26.

I KNOW that my Redeemer liveth, and that he shall stand up at the last day upon the earth. And after my skin hath been thus destroyed, yet from my flesh shall I see God : whom I shall see for myself, and mine eyes shall behold, and not another.—Job xix. 25, 26, 27.

FOR we brought nothing into this world, for neither can we carry anything out. The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.—1 Timothy vi. 7; Job i. 21.

Then, if desired, a hymn may be sung, and one or both of the following psalms may be read, together with the given portion of the following epistle, or a part of it :

PSALM XXXIX. 4-13.

LORD, make me to know mine end,
 And the measure of my days, what it is;
 Let me know how frail I am.
 Behold, thou hast made my days *as* handbreadths;
 And mine age is as nothing before thee:
 Surely every man at his best estate is altogether vanity.
 Surely every man walketh in a vain shew:
 Surely they are disquieted in vain: [them.
 He heapeth up *riches*, and knoweth not who shall gather
 And now, LORD, what wait I for?
 My hope is in thee.
 Deliver me from all my trangressions:
 Make me not the reproach of the foolish.
 I was dumb, I opened not my mouth;
 Because thou didst it.
 Remove thy stroke away from me:
 I am consumed by the blow of thine hand.
 When thou with rebukes dost correct man for iniquity,
 Thou makest his beauty to consume away like a moth:
 Surely every man is vanity.
 Hear my prayer, O LORD, and give ear unto my cry;
 Hold not thy peace at my tears:

For I am a stranger with thee,
A sojourner, as all my fathers were.
O spare me, that I may recover strength,
Before I go hence, and be no more.

PSALM XC.

LORD, thou hast been our dwelling-place
In all generations.
Before the mountains were brought forth,
Or ever thou hadst formed the earth and the world,
Even from everlasting to everlasting, thou art God.
Thou turnest man to destruction ;
And sayest, Return, ye children of men.
For a thousand years in thy sight
Are but as yesterday when it is past,
And as a watch in the night.
Thou carriest them away as with a flood ; they are as a sleep :
In the morning they are like grass which groweth up.
In the morning it flourisheth, and groweth up ;
In the evening it is cut down, and withereth.
For we are consumed in thine anger,
And in thy wrath are we troubled.
Thou hast set our iniquities before thee,
Our secret sins in the light of thy countenance.
For all our days are passed away in thy wrath :
We bring our years to an end as a tale *that is told*.
The days of our years are threescore years and ten,
Or even by reason of strength fourscore years ;
Yet is their pride but labor and sorrow ;
For it is soon gone, and we fly away.
Who knoweth the power of thine anger,

And thy wrath according to the fear that is due unto thee?
So teach us to number our days,
'That we may get us an heart of wisdom.
Return, O LORD; how long?
And let it repent thee concerning thy servants.
O satisfy us in the morning with thy mercy;
That we may rejoice and be glad all our days. [afflicted us,
Make us glad according to the days wherein thou hast
And the years wherein we have seen evil.
Let thy work appear unto thy servants,
And thy glory upon their children.
And let the beauty of the LORD our God be upon us:
And establish thou the work of our hands upon us;
Yea, the work of our hands establish thou it.

I. CORINTHIANS XV. 20-58.

NOW hath Christ been raised from the dead, the first-fruits of them that are asleep. For since by man *came* death, by man *came* also the resurrection of the dead. For as in Adam all die, so also in Christ shall all be made alive. But each in his own order: Christ the first-fruits; then they that are Christ's, at his coming. Then *cometh* the end, when he shall deliver up the kingdom to God, even the Father; when he shall have abolished all rule and all authority and power. For he must reign till he hath put all his enemies under his feet. The last enemy that shall be abolished is death. For, he put all things in subjection under his feet. But when he saith, All things are put in subjection, it is evident that he is excepted who did subject all things unto him. And when all things have been subjected unto him, then shall the Son also himself be

subjected to him that did subject all things unto him, that God may be all in all.

Else what shall they do which are baptized for the dead? If the dead are not raised at all, why then are they baptized for them? why do we also stand in jeopardy every hour? I protest by that glorying in you, brethren, which I have in Christ Jesus our Lord, I die daily. If, after the manner of men, I fought with beasts at Ephesus, what doth it profit me? If the dead are not raised, let us eat and drink, for to-morrow we die. Be not deceived: Evil company doth corrupt good manners. Awake up righteously, and sin not, for some have no knowledge of God: I speak *this* to move you to shame.

But some one will say: How are the dead raised? and with what manner of body do they come? Thou foolish one, that which thou thyself sowest is not quickened, except it die: and that which thou sowest, thou sowest not the body that shall be, but a bare grain, it may chance of wheat, or of some other kind; but God giveth it a body even as it pleased him, and to each seed a body of its own. All flesh is not the same flesh: but there is one *flesh* of men, and another flesh of beasts, and another flesh of birds, and another of fishes. There are also celestial bodies, and bodies terrestrial; but the glory of the celestial is one, and the *glory* of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: it is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body. If there is a natural body, there is also a spiritual

body. So also it is written, The first man Adam became a living soul. The last Adam *became* a life-giving spirit. Howbeit that is not first which is spiritual, but that which is natural; then that which is spiritual. The first man is of the earth, earthy: the second man is of heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I tell you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. But when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall come to pass the saying that is written, Death is swallowed up in victory. O death, where is thy victory? O death where is thy sting? The sting of death is sin; and the power of sin is the law: but thanks be to God, which giveth us the victory through our Lord Jesus Christ. Wherefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not vain in the Lord.

Then may follow a short address and prayer, also a hymn, if desired.

When they come to the grave, and after the body is laid into the earth, this service may follow; or, if desired, the service may be completed at the church, or house, as follows:

MAN that is born of a woman hath but a short time to live, and is full of misery. He cometh up, and is cut down, like a flower; he fleeth as it were a shadow, and never continueth in one stay.

In the midst of life we are in death : of whom may we seek for shelter, but of thee, O Lord, who for our sins art justly displeased?

Yet, O Lord God most holy, O Lord most mighty, O holy and most merciful Saviour, deliver us not into the bitter pains of eternal death.

Thou knowest, Lord, the secrets of our hearts; shut not thy merciful ears to our prayer; but spare us, Lord most holy, O God most mighty, O holy and merciful Saviour, thou most worthy judge eternal, suffer us not, at our last hour, for any pains of death, to fall from thee.

Then while the earth shall be cast upon the coffin by some standing by, the minister shall say :

FORASMUCH as it hath pleased Almighty God in his wise providence, to take out of this world the soul of our deceased *brother*,* we therefore commit *his* body to the ground; earth to earth, ashes to ashes, dust to dust; looking for the general resurrection in the last day, and the life of the world to come, through our Lord Jesus Christ; at whose second coming in glorious majesty to judge the world, the earth and the sea shall give up their dead; and the corruptible bodies of those who sleep in him shall be changed, and made like unto his own glorious body: according to the mighty working whereby he is able to subdue all things unto himself.

* Or sister, or friend.

Then shall be said :

I HEARD a voice from heaven, saying unto me, Write, From henceforth blessed are the dead which die in the Lord : even so saith the Spirit ; for they rest from their labors.

Then may follow a brief prayer and the benediction

Offertory.

While the offertory is being made, the minister may repeat some of the following scripture selections. The service would further be made helpful if between each selection brief and appropriate instrumental music is given, or a suitable text chanted.

LAY not up for yourselves treasures upon the earth, where moth and rust doth consume, and where thieves break through and steal : but lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through nor steal : for where thy treasure is, there will thy heart be also.—Matthew vi. 19-21.

NOT every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven ; but he that doeth the will of my Father which is in heaven.—Matthew vii. 21, 22.

I N all things I gave you an example, how that so laboring ye ought to help the weak, and to remember the words of the Lord Jesus, how he himself said, it is more blessed to give than to receive.—Acts xx. 35.

NOW concerning the collection for the saints, as I gave order to the churches of Galatia, so also do ye. Upon the first day of the week let each one of you lay by him in store, as he may prosper, that no collection be made when I come.—1 Corinthians xvi. 1, 2.

I SPEAK not by way of commandment, but as proving through the earnestness of others the sincerity also of your love. For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might become rich.—2 Corinthians vii. 8, 9.

HE that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully. Let each man do according as he hath purposed in his heart; not grudgingly, or of necessity: for God loveth a cheerful giver.—2 Corinthians ix. 6, 7.

LET him that is taught in the word communicate unto him that teacheth in all good things. Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.—Galatians vii. 6, 7.

CHARGE them that are rich in this present world, that they be not high-minded, nor have their hope set on the uncertainty of riches, but on God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, that they be ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on the life which is *life* indeed.—1 Timothy vi. 17-19.

GOD is not unrighteous to forget your work and the love which ye shewed toward his name, in that ye ministered unto the saints, and still do minister.—Hebrews vi. 10.

WHOSO hath the world's goods, and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God abide in him?—1 John iii. 17.

I HEARD a voice of many angels round about the throne and the living creatures and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands: saying with a great voice, *Worthy is the lamb that hath been slain to receive the power, and riches, and wisdom, and might, and honor, and glory, and blessing.—Revelation v. 11, 12.

Church Service.

THE following suggested order of service is very generally used, and is given as a guide for young pastors and new churches. It may be modified or changed to suit the circumstances of a congregation:

1. Organ voluntary.
2. The doxology.
3. Invocation.†
4. Responsive reading.

* These words set to music may be chanted as a refrain after each scripture sentence.

† The invocation may close with the Lord's prayer, in which all join in repeating, or the Lord's prayer may be chanted after the invocation or after the long prayer.

5. Hymn or chant.
6. Scripture reading.
7. Chant or anthem.
8. Prayer.
9. Notices.
10. Offertory.
11. Hymn.
12. Sermon.
13. Hymn.
14. Benediction.

Ordination or Installation.

1. Hymn or anthem.
2. Reading of the minutes of the council.
3. Prayer.
4. Hymn or chant.
5. Reading of the scriptures.*
6. Hymn.
7. Sermon.
8. Prayer of ordination or installation.
9. Right-hand of fellowship.
10. Hymn.
11. Charge to the pastor.
12. Charge to the people.
13. Hymn.
14. Benediction.

* Some of the following portions of scripture will be found appropriate : Isa. iii. 7-8 ; Ezek. iii. 17-21, xxxiii. 7-9 ; Mat. x. 40-42 ; Mar. vi. 11-12 ; Luke x. 1-20 ; John xx. 21-22, xxi. 15-17 ; 2 Cor. iv. 1, 2, 5 ; 1 Tim. iii. 1-7, iv. 6, 11-15, v. 1, 2, 17-22, vi. 12-21 ; 2 Tim. ii. 1-5, 14-16, 22-26, iii. 14-17, iv. 1-5 ; Titus i. 5-9, ii. 1-8, 11-15 ; 1 Peter iv. 10, 11, v. 2-4.

Laying of Corner-Stone.

1. Hymn or anthem.
2. Invocation—Lord's prayer in unison.
3. Reading of scriptures.*
4. Prayer.
5. Hymn, chant or anthem.
6. Address.
7. Depositing the documents.
8. Placing of box in stone.
9. Spreading mortar and placing stone.
10. Formal laying of the stone.†
11. Brief prayer.
12. Hymn.
13. Benediction.

* The following would be proper selections from the scriptures :
 Psalm cxxxii. 3-5, 7 ; Hag. i. 8, 14 ; Zach. iv. 6, 7 ; Isa. xxviii. 16, 17 ;
 Eph. ii. 19-21.

† One or all of the following scripture texts may be used in the formal laying of the stone, together with the closing formula :

“Except the Lord build the house, they labor in vain that build it.”

“Other foundation can no man lay than that is laid which is Jesus Christ.”


“Built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone.”


“For the glory of God and the good of man and in the name of the Father and of the Son and of the Holy Ghost, we lay this corner-stone for the foundation of a house to be built and consecrated to the service of Almighty God. Amen.”

Church Dedication.

1. Hymn or anthem.
2. Invocation.
3. Prayer.
4. Responsive reading.
5. Anthem or chant.
6. Reading of scripture.*
7. Hymn.
8. Sermon.
9. Presentation of building from building committee to church symbolized by the delivery of the keys.
10. Reception of building on the part of the church by the pastor or some other officer.
11. Offertory, or raising of money if necessary.
12. Prayer of dedication.
13. Congratulations from other churches.
14. Hymn.
15. Benediction.

Benedictions.

 O God only wise, be glory through Jesus Christ, forever.—Romans xvi. 27.

 Grace be unto you, and peace, from God our Father and from the Lord Jesus Christ.—1 Corinthians i. 3.

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.—2 Corinthians xiii. 14.

The following scripture selections will be found appropriate :
Psalms xxxiv. 1-12, xxvii. 4, 5, xlvi. 9-14, c. 1-5, cxxii. 1-9 ; 1 Chron. xxix. 10-13, 15-19 ; 2 Chron. vi. 1, 2, 4, 14, 17-20, 39-41.

Brethren, the grace of our Lord Jesus Christ be with your Spirit. Amen.—Galatians vi. 18.

Peace be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ. Grace be with all them that love our Lord Jesus Christ in sincerity. Amen.—Ephesians vi. 23, 24.

The peace of God which passeth all understanding shall keep your hearts and minds through Christ Jesus. Now unto God and our Father be glory forever and ever Amen.—Philippians iv. 7, 20.

Grace, mercy and peace from God the Father and Christ Jesus our Lord.—2 Timothy i. 2.

Grace to you and peace, from God our Father, and the Lord Jesus Christ.—Philemon 3.

Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ, to whom be glory forever and ever. Amen.—Hebrews xiii. 20. 21.

Grace and peace be multiplied with you through the knowledge of God, and of Jesus our Lord.—2 Peter 2.

Grace be with you, mercy and peace from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love.—2 John 3.

Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.—Jude 24, 25.

The grace of the Lord Jesus Christ be with you all. Amen.—Revelation xxii. 21.

V.

Rules and Forms.

“ There should be no division in the body ; but the members should have the same care one for another. And whether one member suffer, all the members suffer with it ; or one member be honored, all the members rejoice with it. Now ye are the body of Christ, and members in particular.”—I CORINTHIANS xii. 25-27.

“ Bear ye one another’s burdens, and so fulfil the law of Christ.—GALATIANS vi. 1.



Doctrinal Statement.

THE following is the statement of the doctrines of the gospel held by Congregationalists, as set forth in 1883 by the committee appointed by the National Congregational council, and accepted by the Congregational Union of Ontario and Quebec in 1886 :

I. We believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible ;

And in Jesus Christ, his only Son, our Lord, who is of one substance with the Father ; by whom all things were made ;

And in the Holy Spirit, the Lord and Giver of Life, who is sent from the Father and Son, and who together with the Father and Son is worshipped and glorified.

II. We believe that the providence of God, by which he executes his eternal purposes in the government of the world, is in and over all events ; yet so that the freedom and responsibility of man are not impaired, and sin is the act of the creature alone.

III. We believe that man was made in the image of God ; that he might know, love, and obey God, and enjoy him forever ; that our first parents by disobedience fell under the righteous condemnation of God ; and that all men are so alienated from God that there is no salvation from the guilt and power of sin except through God's redeeming grace.

IV. We believe that God would have all men return to him ; that to this end he has made himself known, not only through works of nature, the course of his providence, and the consciences of men, but also through supernatural revelations made especially to a chosen people, and above all, when the fulness of time was come, through Jesus Christ his Son.

V. We believe that the scriptures of the Old and New Testaments are the record of God's revelation of himself in the work of redemption ; that they were written by men under the special guidance of the Holy Spirit ; that they are able to make wise unto salvation ; and that they constitute the authoritative standard by which religious teaching and human conduct are to be regulated and judged.

VI. We believe that the love of God to sinful men has found its highest expression in the redemptive work of his Son; who became man, uniting his divine nature with our human nature in one person; who was tempted like other men, yet without sin; who by his humiliation, his holy obedience, his sufferings, his death on the cross, and his resurrection, became a perfect Redeemer; whose sacrifice of himself for the sins of the world declares the righteousness of God, and is the sole and sufficient ground of forgiveness and of reconciliation with him.

VII. We believe that Jesus Christ, after he had risen from the dead, ascended into heaven, where, as the one mediator between God and man, he carries forward his work of saving men; that he sends the Holy Spirit to convict them of sin, and to lead them to repentance and faith, and that those who through renewing grace turn to righteousness, and trust in Jesus Christ as their Redeemer, receive for his sake the forgiveness of their sins, and are made the children of God.

VIII. We believe that those who are thus regenerated and justified grow in sanctified character through fellowship with Christ, the indwelling of the Holy Spirit and obedience to the truth; that a holy life is the fruit and evidence of saving faith; and that the believer's hope of continuance in such a life is in the preserving grace of God.

IX. We believe that Jesus Christ came to establish among men the kingdom of God, the reign of truth and love, righteousness and peace; that to Jesus Christ, the Head of this kingdom, Christians are directly responsible in faith and conduct; and that to him all have immediate access without mediatorial or priestly intervention.

X. We believe that the Church of Christ, invisible and spiritual, comprises all true believers whose duty it is to associate themselves in churches for the maintenance of worship, for the promotion of spiritual growth and fellowship, and for the conversion of men; that these churches, under the guidance of the holy scriptures and in fellowship with one another, may determine—each for itself—their organization, statements of belief, and forms of worship, may appoint and set apart their own ministers, and should co-operate in the work which Christ has committed to them for the furtherance of the gospel throughout the world.

XI. We believe in the observance of the Lord's day, as a day of holy rest and worship; in the ministry of the word; and in the two sacraments, which Christ has appointed for his church: Baptism, to be administered to believers and their children, as the sign of cleansing from sin, of union to Christ, and of the impartation of the Holy Spirit; and the Lord's supper, as a symbol of his atoning death, a seal of its efficacy, and a means whereby he confirms and strengthens the spiritual union and communion of believers with himself.

XII. We believe in the ultimate prevalence of the kingdom of Christ over all the earth; in the glorious appearing of the great God and our Saviour Jesus Christ; in the resurrection of the dead; and in a final judgment, the issues of which are everlasting punishment and everlasting life.

Ministerial Ethics.

THE medical and legal professions have strict rules of ethics, which plainly indicate the mutual obligations of the members of the same profession, and which cannot be violated without affecting the standing of the offending one. The same is true with regard to the ministerial profession, with this difference, that, although the principles are accepted, they are not generally codified and formally endorsed. The following briefly embodies the common practice of Christian courtesy obtaining among ministers of all denominations :

I. GENERAL PRINCIPLES.

1. Every minister on entering the profession is bound as a Christian and a gentleman to do all in his power to maintain its purity, honor and dignity, and to put away all that is in opposition to the spirit of the gospel. All professional jealousy and scheming therefore must be avoided.

2. He must avoid all contumelious or sarcastic remarks relative to the profession as a body and to individual members in particular, and should entertain and manifest a due respect for his seniors.

3. It is not becoming the dignity of a minister or his work to resort to public advertisements of special subjects or services whereby members of other congregations are drawn away and the disease of "itching ears" is intensified.

4. A thoughtful minister will not suffer himself to write or suggest "newspaper puffs" relating to his services or to the work of his church, and will hesitate to present his MS. for publication, unless requested so to do by his congregation or the public at large.

5. In the pulpit let him especially avoid anything ungentlemanly in word, manner or dress, for this will have a marked effect upon his hearers. If possible, he should have a "preaching suit" which he does not ordinarily use.

6. No minister has a right to make the pulpit a "coward castle" or become a scold, neither may he prostitute it or his profession by playing the buffoon.

7. In language and demeanor let him in public and in private cultivate a genial gravity, ever remembering that his actions will regulate the conduct of many of his people. An intolerant, overbearing, harsh, rude or quarrelsome disposition must be avoided. The difficult lesson to be hearty and yet reserved should be studied.

8. While a minister's dress need not be offensively clerical, it should always be such that it will not offend those who hold the pulpit in honor. If it be dark and free from foppishness and such as will enable him to take his place at any moment before an audience, it will answer the conditions required. A clergyman does not require gloves at an evening party, nor is he under the usual social restrictions as to full dress.

9. While a minister has a perfect right to have personal friends in his church and congregation, and treat them as such, in all official intercourse the utmost impartiality must be maintained towards the whole church and congregation.

II. BAPTISMS.

1. A minister officiating for another should not perform the ordinance of baptism in the congregation, unless it has been by the request or with the consent of the pastor in charge, and all requests to do so by parents should be declined.

2. A minister visiting the parishioners of a pastor should decline all overtures to perform the ordinance, unless in exceptional cases, and then only after the pastor has been spoken to and his approval obtained.

3. A pastor, receiving a request from a parishioner that a baptism may be performed by some other minister, a relative, friend or former pastor, will readily express his approval, and will be present and assist, if invited, as is almost always the custom.

4. Should circumstances prevent the presence of the minister in charge, the one officiating should invariably report to him the baptism in detail for registration.

III. MARRIAGES.

1. It is the province of the bride to choose the officiating clergyman, and she will in courtesy select her own pastor, except under special circumstances; whoever may be called to assist will understand that he is under the direction of the one first named.

2. Should the services of a clergyman other than the pastor, say a relative or special friend, be desired, explanations should always first be made to the party's minister, and if they are reasonable a cheerful consent will be given.

3. If one happens to know that the clergyman who would naturally have been solicited has refused to serve, it is well to be cautious lest unforeseen danger should be in the case.

4. When a minister has been called to officiate in the absence of the regular pastor, it is seemly that the fee received should be tendered to him, although it may be known he would decline to receive the same.

5. The salutation of the bride is to be avoided, on general principles. Instead, the clergyman may shake hands with the bride and groom and express his congratulations.

6. A certificate of marriage should invariably be presented to the bride. When a special illuminated certificate is desired, it should be furnished by the parties requesting the same to be filled up and signed by the minister.

7. Legal returns and entry as indicated by law or usage should at once be made as a matter of right and courtesy.

8. The publication of the marriage notice always devolves on the bridegroom or friends of those married, and never on the officiating minister.

9. It is generally conceded that for the sake of example clergymen should not accept of wine at weddings.

IV. FUNERALS.

1. The pastor, either of the deceased or of the family, is supposed to have the charge of the services.

2. Should it happen that any other clergyman is summoned for sufficient cause, he should by all means honor the pastor's position by consultation with him beforehand and by deference to him if he be present.

3. In all cases where the family has divided church relations or none whatever, or when they are strangers to the clergyman summoned, he should ascertain these facts before he consents to serve.

4. The clergyman in charge of the funeral service should observe as far as possible the following points:

(a) To see the family before and after the funeral.

(b) To be prompt in opening and closing the service.

(c) To observe the arrangements already made by the friends.

5. If secular secret societies have a service in connection with the burial, the clergyman should fully perform the usual religious services and avoid an intermixture with other forms and services.

6. At the grave itself, as well as at the house, and in the procession and service, whether in the church or in the street, the clergyman should reserve to himself the right to authority, as against any custom or action which is cruel, coarse or superstitious.

7. In large cities it is not now generally expected that the clergyman will go to the grave.

8. A clergyman has no right in his remarks to refer to the mourners or the deceased in any other than the gentlest way. Truth may demand silence but it can never justify brutality. The life of the deceased rather than the voice of the minister should be the witness to the departed.

9. It is courteous to invite another clergyman, who is a friend of the family, and may be present, to assist in the exercises ; but the consent of the family should first be obtained.

10. The convenience of the clergyman who is to officiate should always be consulted before the hour and other appointments are made.

11. Money, gloves, etc., for funeral services may be accepted or declined, as the circumstances seem to dictate, but no one should suggest that they be offered.

V. PULPIT EXCHANGES.

1. The duty of the first exchange rests with the pastor already upon the field, the new comer has no right to propose it. Subsequent exchanges are of mutual arrangement.

2. In all ordinary exchanges the order of service and the customs of the congregation are to be strictly complied with.

3. Care should be taken to avoid all controversial questions when a minister is in a pulpit of another denomination.

VI. CALLING.

1. Christian courtesy demands a call by the resident pastors upon the newly-arrived minister, and all such calls should be invariably returned.

2. A clergyman visiting in any place should not hesitate to call first upon the resident pastor, nor should the resident pastor hesitate to call first upon the visitor, for the obligation in such cases is evenly balanced.

3. Should the visiting clergyman, however, have been a former pastor, then it is the duty of his successors first to call upon him, which call should be promptly returned.

4. If members of another church become regular attendants, or even pewholders, it is perfectly proper for the pastor to visit them ; but a truly generous and courteous man will hesitate about urging them to unite with his own church.

5. When there are different churches and beliefs represented in one house or family, controversy or proselytizing are alike discourteous.

6. It is utterly discourteous and unchristian to make an effort to secure those already located elsewhere, or in any way to disparage or disturb the work of another pastor.

7. When members of another congregation, from some known pique or fancied grievance, attend another church, the pastor of the church to which they go should call upon their former minister and confer with him before showing them official attention. Otherwise, he might encourage serious wrong and do injury to one who has only been faithful to duty.

8. Clergymen and their wives, from their official relation to their congregations, are not placed under the ceremonial rule of waiting until a call is returned before others are made. Neither can a pastor be required to call on any of his parishioners on their set days for receiving, but may make his pastoral visit on any day or hour that is reasonable.


VII. OTHER COURTESIES.

1. A clergyman who observes another minister present in his congregation may invite him to his pulpit, but is by no means under obligation to do so ; and no offence should be taken when it is not done.

2. When there are several clergymen attending the same church they may each be occasionally honored by some personal attention. The rule must always be determined by what is right, what is Christian, and what is for edification. It is clear, however, that the pastor is in nowise obliged to invite his brethren to preach or assist in the service.

3. A minister preaching for another minister should expect no compensation beyond his expenses. If, however, he preaches for a church at the request of the church officers, he has a right to look for remuneration.

Parliamentary Rules.

LL deliberative assemblies are governed by certain recognized parliamentary rules. The following synopsis will not only be useful to ministers and members of churches in their ecclesiastical deliberations, but by careful study prepare our young men intelligently to conduct civic and national affairs :

I. PRELIMINARY STATEMENT.

1. Bodies which hold stated meetings, such as churches, boards, religious, literary or scientific associations, and the like, proceed directly to business on assembling by the chairman calling the meeting to order at the appointed time. The body is supposed to be then fully organized, and the usual course is taken.

2. In religious and ecclesiastical bodies which meet annually, the officers of the previous year serve until new ones are elected. The chairman calls the meeting to order at the time designated, and the election of officers is usually the first business, unless other service be provided for to precede.

3. When new bodies meet, such as councils, mass-meetings, conventions called for special purposes, or persons for the formation of associations, churches or societies, any one may call the meeting to order when the time named arrives. If there be a committee having the matter in charge, the chairman of such committee would properly do it.

The one so calling to order names some one to take the chair, or asks the meeting to nominate some one, and puts the nomination to vote. The chairman so elected takes his seat, and completes the organization by calling for the nomination of a secretary, and other officers, if necessary. When this is done, the chairman states the object of the meeting, indicates the course of business, and the deliberations proceed. But if the business be difficult to reach, a committee may at once be appointed to prepare and present it in proper shape for action before the body.

4. In some cases, where the body is large and the business to be considered specially important or difficult, there is first a *temporary organization*, effected as above, and afterwards a *permanent organization*.

This is done by organizing temporarily with a chairman and secretary, and then proceeding to ballot for permanent officers; or by appointing a committee on nomination, which committee shall recommend persons as permanent officers. The election is usually by ballot, especially in the case of presiding officer.

5. In representative assemblies, composed of delegates from other bodies, immediately after the first organization, the chairman calls for the credentials of delegates present, of which the secretary makes an accurate list, so as to know who has the right to a seat and a vote in the meeting.

Neither the chairman nor the assembly can add to the number of members appointed by the bodies from which they come. Nor can any delegates, regularly appointed and accredited, be deprived of their right to a seat in, and the privileges of, the assembly except for improper conduct during the meeting.

II. THE CHAIRMAN.

It is the duty of the presiding officer to maintain order in the assembly, and so to direct the course of proceedings as best to secure the object contemplated. He states all motions made, puts them to vote, and announces the result. He decides points of order, and appoints committees, when so directed by the body.

If necessary for him to leave the chair, the vice-president, if there be one, takes his place; if not, and his absence be only temporary, he asks some member to occupy the chair till his return. If his absence is to be protracted, he requests the body to choose a chairman in his place.

Since much of the good order and efficiency of any deliberative body depends upon the fitness of the chairman for the place, no one should be chosen for that position out of mere personal esteem, nor unless he possesses the requisite qualifications. Nor should the position be accepted by one who is conscious that he is not competent properly to discharge its duties.

In church meetings the pastor is moderator *ex officio*. But he can request any member to take the chair if he so desires.

III. THE SECRETARY.

The duty of the secretary is to make and keep a fair and accurate record of the proceedings of the meeting; have charge of all papers and documents belonging to it; read whatever is required to be read from the desk before the body; call the roll of members; and furnish, when required, any information which the records contain.

1. In legislative bodies, a record of business actually passed and done constitutes the minutes. But in deliberative bodies, not legislative, the records are expected to show a concise journal of all proceedings.

2. Propositions not carried and motions lost are not to be recorded, unless their record be ordered at the time.

3. Resolutions voted and proceedings actually had may be omitted from the records by a vote of the body at the time so directing.

4. Names and proceedings cannot be inserted in the minutes subsequent to their approval, unless it be apparent that the omission was a mistake, and the insertion be essential to make the minutes correct.

IV. THE MEMBERS.

All the members have equal rights and privileges in the assembly; have an equal interest in the successful issue of the deliberations; and an equal responsibility in maintaining order and furthering the business.

Discourteous remarks should not be indulged in or allowed. Members should arise to speak, and show that respect to the chairman which both his person and his position claim and should receive.

Strict attention should be given to the proceedings. Conversation among members and all unnecessary noise should be avoided. Remarks while speaking should be confined to the subject under debate, and should be both temperate and courteous.

V. ORDER OF BUSINESS.

1. If the meeting be a stated one, the order of business is usually this: *First*, Reading and approval of the minutes of the last meeting; *Second*, Unfinished business, or that which appears on the minutes, including the reports of committees in their order; *Third*, New business, which may be proposed by any member.

2. If the meeting be a special one, the object and order of business may be set forth in the call by which it is convened; in which case the chairman states it, and the deliberations proceed according to that order. Or the chairman may state the object of the meeting informally, from his own knowledge; or a committee may be appointed to prepare an order of business. Boards usually have their order of business prescribed, which order should be followed.

3. Associations and other bodies which meet annually, or at long intervals, councils and other bodies which dissolve or adjourn *sine die*, have their minutes read and corrected before adjournment.

4. The only change which can be made in the minutes is to correct what is incorrect. If what is actually passed and done be accurately recorded, it cannot be changed to meet the wishes either of individuals or of the entire body. Entries of actual transactions cannot be obliterated. But statements of related facts, not essential to a truthful record of actual business, may be omitted in correcting the minutes, if so ordered by the body.

5. It is, however, expected that the minutes of churches, and other bodies not legislative, will show a concise history of their proceedings, and not be simply confined to a record of business done. This is made at the discretion of the secretary, but is subject to revision by the body, when the minutes are passed upon.

VI. A QUORUM.

1. In all deliberative assemblies, it is understood that the votes of a majority of members present shall decide a question under debate.

2. In constitutional changes, and some other matters, it is common to require a vote of two-thirds or three-fourths of those voting.

3. Boards, standing committees, and some other bodies, usually agree that no business shall be done unless there be present a certain number designated, and called a *quorum*.

4. While a majority vote strictly carries any question of ordinary character, yet in churches and religious assemblies, all important decisions should have the general concurrence of the body, and not be held by a mere majority.

5. Churches seldom fix the number of a *quorum* by rule, but consider any number present at a business meeting regularly called competent to act. It is, however, unwise to transact important business with only a small part of the church present.

VII. MOTIONS.

1. All business must be presented by a *motion*—made in writing, if so required. Properly the motion should be made by one member and seconded by another. But routine business may by general consent pass to a vote without a seconder.

2. No discussion can properly be had until a motion is made, seconded, and distinctly stated by the chairman.

3. A resolution cannot be withdrawn after it has been discussed, except by unanimous consent of the body.

4. A resolution, having been discussed, must be put to vote, unless withdrawn, laid on the table, referred, or postponed.

5. A motion lost should not be recorded, unless so ordered by the body at the time.

6. A motion lost cannot be renewed at the same meeting except by unanimous consent of the body.

7. A resolution should contain but one distinct proposition or question. If it does contain more, it must at the request of any member be divided, and the questions acted on separately.

8. Only one question can properly be before an assembly at the same time. But there are certain subsidiary motions, which by common usage may interrupt one already under debate. These are motions to *amend*, to *substitute*, to *postpone*, to *lay on the table*, for *the previous question*, and to *adjourn*. These motions in their form are not debatable, except those to *amend* and to *substitute*.

9. The subsidiary motion just named cannot be interrupted by any other motion; nor can any other be applied to them except that to *amend*, which may be done by specifying some *time*, *place*, or *purpose*.

10. Nor can these motions interrupt or supersede each other; except that a motion to adjourn is always in order, except while a speaker has the floor, or a vote is being taken.

11. When these motions, which are not debatable by usage, are amended by an addition of *time*, *place*, or *purpose*, they become debatable like other motions; but debatable only as to the time, place, or purpose which brings them within the range of discussion.

12. No resolution or motion can be entertained, which has, at the same session, been put to vote, and *lost*. Nor can a resolution be entertained which directly contradicts, annuls, or abrogates one already passed. But one passed can be reconsidered and voted down, and then one of contrary import can be passed.

VIII. AMENDMENTS.

1. Amendments can be made to resolutions or motions, in three ways: by *omitting*, by *adding*, or by *substituting* words or sentences.

2. An amendment to an amendment can be made, but not to the second degree; it would complicate and obstruct proceedings.

3. No amendment should be made which essentially changes the meaning or design of the original resolution.

4. But a *substitute* may be offered, which may or may not change the meaning of the resolution under debate.

5. An amendment is first to be discussed and acted on, and then the original resolution as amended.

IX. SPEAKING.

1. Any member desiring to speak on a question should rise in his place and address the chairman, confine his remarks to the question under discussion, and avoid all unkind and disrespectful language.

2. A speaker using improper language, introducing improper subjects, or otherwise out of order, should be *called to order* by the chairman, or by any member, and must either take his seat or conform to the regulations of the body.

3. A member while speaking can allow others to ask questions, or make explanations; but if he yield the floor to another, cannot claim it again as his right.

4. If two members rise at the same time to speak, preference is usually given to the one farthest from the chair, or to the one opposing the question under discussion.

5. The fact that a member has several times risen to speak gives him no preference to be heard on that account. Nor can the chairman give the floor to one because he has made several attempts to obtain it.

6. Calls for the question cannot deprive a member of his right to speak, either when he has the floor or when rising to speak. Nor is it courteous to call for the question while a member is on the floor.

7. Should a member use offensive language in debate, his words should be taken by the secretary, verified by his own acknowledgment, or by a vote of the body, and he be required to apologize, or be visited by such censure as the body may see fit to inflict.

X. VOTING.

1. The question is put to vote by the chairman, having first distinctly re-stated it, that all may clearly understand how and what they vote. First, the *affirmative*, then the *negative* is called; each so deliberately as to give all an opportunity of voting. He then distinctly announces whether the motion is *carried* or *lost*.

2. Voting is done usually by *aye* and *nay*, or by *raising the hand*. When the decision is doubted, by *standing* to be counted. Sometimes by *ballot*, sometimes by a *division of the house*, the affirmative taking one side and the negative the other, until counted. Sometimes by calling the *yeas* and *nays*, the secretary calling the roll, and each member answering with his vote. The last two methods are in use chiefly in legislative assemblies.

3. Taking the *yeas* and *nays* is resorted to usually for the purpose of holding members accountable to the constituents whom they represent. In churches and other voluntary associations it cannot be required, since they are not representative bodies, and have no constituencies to whom they are amenable.

4. If the *yeas* and *nays* be ordered, each member has the right to explain his vote at length; and in doing so can discuss the merits of the entire question, should he choose, in order to justify his vote.

5. If the vote as announced by the chairman be doubted, it is usual to call it the second time, generally by counting.

6. All members should vote, unless for reasons excused ; or those under discipline, during which disability they should take no active part in the business of the body.

7. The chairman usually votes when the question is taken by ballot ; otherwise it is customary for him to waive that right. But when the assembly is equally divided, he may, if so disposed, give the casting vote.

8. When the vote is taken by ballot, as is usual on important questions, especially in the election of officers, *tellers* are appointed by the chair to distribute, collect and count the ballots.

9. The tellers do not themselves announce the result of the ballot, but report it to the chairman, who makes the announcement.

10. In announcing the result, it is usual to state the whole number of votes cast, the number necessary to a choice (in the case of an election), and the number cast for the successful candidate, and then to declare his election. If there be no election, the number of votes for several of the highest candidates is announced, and a new ballot is ordered.

XI. COMMITTEES.

1. Committees are nominated by the chairman at the direction of the body, and their nomination confirmed by a vote. More commonly, the meeting directs that all committees shall be *appointed* by the chair, in which case no vote is needed to confirm.

2. Any matter of business, or subject under debate, may be *referred* to a committee, with or without *instructions*. The committee make their *report*, which is the result of their deliberations. The body then takes action on the report and on any *recommendations* it may contain.

3. The report of a committee is *received* by a vote, which acknowledges their service, and takes their report before the body for consideration. Afterwards, any distinct *recommendation* contained in the report is acted on, and may be adopted or rejected.

4. Frequently, however, when the recommendations of the committee are of trifling moment, or likely to be generally acceptable, the report is *received* and *adopted* by a single vote.

5. A report may be *re committed* to the committee, or that committee may be discharged, and another appointed for the same purpose, with or without instructions, for a further consideration of the subject, so as to present it in a form more likely to secure the concurrence of the body.

6. The meeting has no power to change the form of a committee's report ; for then, so far, it would be a document of the body, and not of the committee. But the report may be re-committed with instruc-

tions to change it. Any distinct recommendation in the report may, however, be modified since that, if adopted, becomes the action of the body rather than of the committee.

7. A committee may be appointed *with power* for a specific purpose. In that case it has full discretion to dispose conclusively of the business intrusted to it, without further reference to the body.

8. The first one named in the appointment of a committee is by courtesy considered the *chairman*. But a committee, when called together, has the right to elect its own chairman.

9. The member who moves the appointment of a committee is usually, out of courtesy though not necessarily appointed, first named on it, and acts as chairman.

10. Committees of arrangement, or for other business protracted in its nature, *report progress* from time to time, and are *continued* until their final report is made or their appointment expires by limitation.

11. A committee is *discharged* by a vote when its business is done and its reports received. But usually a committee is considered as discharged by the acceptance of its report.

12. In constituting a committee, it is usual to appoint a majority of those *favorable* to the proposition submitted to their consideration, if it be a matter in controversy.

13. In making up its report, if unanimity cannot be secured, a majority prepares and presents the report. But the *minority* may also present a separate report. The body can hear and act on both, at its discretion; or it may refuse to give any consideration to the minority report, if so disposed.

XII. STANDING COMMITTEE.

A committee appointed to act for a given time, or during the recess of the body, is called a *standing committee*. It has charge of a given department of business assigned by the body; acts either with power in the final disposition of that business, or under instructions, in preparing it for action of the body. A standing committee is substantially a minor board, and has its own chairman, secretary, records, times of meeting, and order of business.

XIII. COMMITTEE OF THE WHOLE.

When an assembly desires to consider any subject in a manner less formal and restricted than can be done under ordinary rules of business, it may resolve itself into a *committee of the whole* for that purpose.

This is done by a vote to *go into a committee of the whole*, at a given time and for a given purpose. When the specified time arrives, the presiding officer names some member to take the chair, the business is stated, and the body, as committee, proceeds to its consideration.

The proceedings are governed by the ordinary rules of debate, except

1. The chairman has the same privilege in debate as other members.
2. Speakers are not restricted as to time.
3. The previous question cannot be called.
4. No committees can be appointed.
5. No other business than that assigned can be considered by them.
6. The committee cannot *adjourn* but *rise*, when its time has expired ; and if its business be not completed, it will, when its report is made, ask permission of the assembly to sit again.

When the committee *rises*, the chairman of the body resumes his seat, and the chairman of the committee reports the results of the deliberations. This form of committee is seldom resorted to except in legislative bodies.

XIV. APPEAL.

The chairman announces all votes, and decides all questions as to rules of proceeding and order in debate. But any member who is dissatisfied with his decisions may *appeal* from it, to the decision of the body. The chairman then puts the question, "*Shall the decision of the chair be sustained?*" The vote on this question is final. The question on appeal is not debatable. The right of appeal is undeniable, but should not be too freely used.

XV. PROTEST.

It is the right of any member, who may regard the action of the body in a given case to be wrong, unauthorized, or in any way oppressive, to *protest* against it. This protest may be made verbally and informally, in which case it is heard, but is not entered on the minutes except by request of the protestant and by permission of the body. But if it be presented formally in writing, the body is bound to receive the document, and record its reception. The entire document can be entered on the records by a vote of the body.

The right to *protest*, as well as that of *petition* and *appeal*, can never be denied to free men without an abridgment of their liberties. Questions pertaining to the rights and privileges of members, even though they be liable to abuse, should be treated by deliberative assemblies, in the most liberal manner, consistent with good order and a proper discharge of their obligations.

XVI. THE PREVIOUS QUESTION.

Debate may be cut short by a vote to take the *previous question*. By this is meant that the previous, original or main question under discussion be immediately voted on, regardless of pending amendments and secondary questions, and without further debate.

In some bodies, a motion for the previous question cannot be enter-

tained, unless such motion be *seconded* by one-quarter, one-third or one-half—as the rule may be—of the voters present. But in bodies where no rule exists, a motion made and seconded like any other is sufficient if it be voted by a majority. A motion for the previous question is not debatable.

1. If a motion for the previous question be *carried*, then the main question must be immediately taken, without further debate.

2. If the motion for the previous question be *lost*, the debate proceeds as though no such motion had been made.

3. The previous question cannot be moved while a motion to *postpone*, or to *commit*, is under consideration. It cannot itself be *postponed* nor *amended*; but it can be interrupted by a motion to *lay on the table* the original resolution, which, if voted, carries with it the whole subject, including the motion for the previous question.

4. If a motion for the previous question be *lost*, it cannot be renewed on the same question during that session, unless the question has undergone some change by amendment, or otherwise, in the meantime.

XVII. LAY ON THE TABLE.

Immediate and decisive action on any question under debate may be deferred by a vote to *lay on the table* the resolution pending. This disposes of the whole question for the present, and ordinarily is in effect a final dismissal of it. But any member has the right subsequently to call it up by a motion. The body decides by a vote whether it will, or will not, take it up. A motion to lay on the table is not debatable.

1. Sometimes, however, a resolution is laid on the table for the present, or until a specified time, to give place for other business necessary to be done. It is then called up when the time specified arrives.

2. A motion to lay on the table must apply to a resolution or other documentary matters. There must be something to lay on the table. An abstract subject cannot be disposed of in this way.

XVIII. POSTPONEMENT.

A simple *postponement* is for a specified time or purpose, the business to be resumed when the time or purpose is reached. But a question *indefinitely postponed* is considered as fully dismissed.

XIX. NOT DEBATABLE.

Certain motions, by established usage, are *not debatable*, but when once before the body, must be put to vote without discussion.

These are the *previous question*; for *indefinite postponement*, to *commit*; to *lay on the table*; on *appeal*; to *adjourn*. But when these motions are modified by some condition of *time*, *place* or *purpose*,

they become debatable, and subject to the rules of other motions; but are debatable so far only as concerns the time, place or purpose by which they are modified.

A body is, however, competent, by a vote, to allow debate on all motions.

XX. TO RECONSIDER.

1. A motion to *reconsider* a motion already passed, according to established usage, must be made by one who voted *for* that motion when it passed.

2. If the body decides to *reconsider*, then the motion or resolution so reconsidered is placed before them, as it was previous to its passage, and may be discussed, adopted or rejected.

3. A vote to reconsider should be taken at the same session at which the vote reconsidered was passed; and also when there are as many members present as voted on it then.

XXI. BE DISCUSSED.

If, when a motion is introduced, a member objects to its discussion as foreign, profitless or contentious, the chairman should at once put the question: *Shall this motion be discussed?* If it be decided in the negative the motion cannot be entertained.

XXII. ORDER OF THE DAY.

The body may decide to take up some particular business at a specified time. That business thereby becomes the *order of the day*, for the time specified. When the hour arrives, it must be taken up by the call of the chairman, or of any member with or without a vote, all pending business being postponed in consequence.

XXIII. POINT OF ORDER.

Any member who supposes a speaker to be out of order, or that a discussion is proceeding improperly, may at any time *rise to a point of order*. He must distinctly state his question or objection, and the chairman must decide whether his objection will be taken.

But one rising to a point of order cannot discuss the question nor enter into any debate; he must simply state his objection, and wait for a decision.

XXIV. PRIVILEGED QUESTIONS.

Questions relating to the *rights* and *privileges* of members are of primary importance and until disposed of take precedence of all other business and supersede all other questions except that of adjournment.

XXV. RULE SUSPENDED.

A rule of order may be *suspended* by a vote of the body to allow the transaction of business, which could not otherwise be done without a violation of such rule. But if rules be thought necessary to exist, they should not frequently be suspended.

XXVI. FILLING BLANKS.

Where different numbers are suggested for filling blanks, the *highest number*, *greatest distance* and *longest time* are usually voted on first.

XXVII. ADJOURNMENT.

1. A simple motion to *adjourn* is always in order, except while one is speaking or a vote is being taken. It takes precedence of all other questions, and is not debatable.

2. In some deliberative bodies a motion to adjourn is in order while speaking or voting is going on, the business to stand on re-assembling precisely as it was when adjournment took place.

3. A body may adjourn to a specified time. But if no time be mentioned, the fixed or usual time is understood. If there be no fixed or usual time, then an adjournment without date is equivalent to a dissolution.

4. A body may, at any stage of its proceedings, vote that it will adjourn at a given time. When that time arrives, the chairman will call for a vote of adjournment, or declare the meeting adjourned without further action.

5. A body may, at any stage of its proceedings, vote that when it does adjourn, it will adjourn to a given time. That vote will therefore fix the time of its re-assembling without any further action.

Forms for Congregational Use.

THE following forms are suggested to aid the inexperienced, and not because many other methods of phrasing the same ideas may not have equal or superior merit. Least of all is it to be imagined that, in virtue of being thus suggested, they possess any authority other than may exist in manifest fitness to their use.

I. ORGANIZING A CHURCH.

1. *Form of a church-member's letter of request for dismissal, for the purpose of uniting with others in formation of a new church.*

To the — church in —.

Dear Brethren :

Whereas the providence of God [has led me to this place, and] seems to make it my duty to join with other Christians here in the formation of a Congregational church ; this is to request you to give me such a letter of dismissal and recommendation as may be suitable in these circumstances.

With Christian salutations,

Your brother in the Lord,

A — B —.

[Date and place.]

2. *Form of a church's letter of dismissal in answer to the above request.*

To the ecclesiastical council to be convened in —, for the formation (if judged expedient) of a Congregational church there.

Dear Brethren :

Whereas A — B — is a member of this church, and has requested a letter of dismissal and recommendation for the purpose of uniting with other Christians in forming a new Congregational church in — ; let this certify that the church has voted to grant his request. And should your venerable body advise the formation of such a church, and recognize him and his associates as constituting the same, his particular relation to us will be at an end.

By vote of the church,

[Signature of pastor or secretary.]

[Date and place.]

3. *Form of a letter-missive requesting the presence of a council for the formation of a Congregational church.*

To the Congregational church of Christ in —.

Dear Brethren :

The great Head of the church having inclined a number of believers here to think that it is their duty to become associated as a Congregational church, they respectfully request you, by your reverend pastor, and a delegate, to meet in ecclesiastical council at — in

this place, on the _____ of _____, at _____ o'clock in the _____, to consider the expediency of the course proposed by them, and advise in reference thereto; and should the formation of such a church be deemed expedient, to assist in the public services appropriate to its formation and recognition.

Wishing you grace, mercy and peace,
 We subscribe ourselves,
 Your brethren in Christ.

_____ } Committee of
 _____ } those proposing to
 _____ } become a church.

[Date and place.]

N.B.—The churches invited to sit in this council are the following, viz.:

Congregational church in _____. Rev. Mr. _____ pastor.
 “ “ “ _____ “ “ _____ “ etc., etc.

[Name them all.]

4. *Form of result appropriate for such a council.*

A number of Christian believers resident in _____, having become persuaded that it is God's will for them to associate as a Congregational church, and having agreed together for such a purpose, and requested neighboring Congregational churches to examine their condition and procedure, and advise them in the premises; by virtue of letters-missive from them; an ecclesiastical council was assembled at _____, in _____, on the _____ of _____ at _____ o'clock, _____ [Name all the churches, either in alphabetical order, or by seniority of formation, with their clerical and lay representatives.]

The council was organized by the choice of _____ moderator, _____ secretary [and _____ assistant secretary], and was opened with prayer by the moderator.

A full statement of the facts in the case was then made, with the reasons which have led the brethren and sisters to desire and propose this union as a church; and the council, either by letters of dismission and recommendation, or by personal examination, became satisfied of the fitness of these parties for such union, and of the fact that the great Head of the church seems clearly to call them to such a work in this place. The articles of faith and covenant by them presented as the basis of their organization were also carefully examined and approved by the council.

After which the council, being by themselves, voted to advise the parties calling them to go forward in the work to which they have set their hands, and to extend to them, in so doing, the fellowship of the churches which it represents. [State arrangements made for the public service of recognition, etc., with the minutes of their due performance.]

[Signatures of officers of council.]

II. CALL AND SETTLEMENT OF A MINISTER.

1. *A form of call to become pastor of a Congregational church.*

Rev. [or Mr.] A — B —.

Dear Brother :

The undersigned, on behalf of the Congregational church of Christ in A —, beg leave respectfully to submit to your consideration the following certified copies of recent votes of that church.

At a regularly called meeting of the Congregational church in A —, on the — day of —, it was unanimously [or state the condition of the vote]

Resolved, That the Rev. [or Mr.] A — B — be invited to become the pastor and teacher of this church.

Resolved, That Brethren A — B —, C — D —, and E — F —, be a committee to communicate these votes to Rev. [or Mr.] A — B —, to urge him to comply with the request which they contain, and to make all arrangements which may become necessary to carry out the wishes of the church in the premises.

A true copy of record.

(Signed)

_____, moderator.

_____, secretary.

[Date.]

2. *Form of letter-missive for a council to ordain [or instal] a pastor.*

The Congregational church in A — to the Congregational church in B —, sendeth greeting.

Dear Brethren :

The great Head of the church has kindly united us, and the congregation stately worshipping with us, in the choice of Rev. [Mr.] A — B — as our pastor and teacher, and he has accepted our invitation to that office. We, therefore, affectionately request your attendance by your reverend pastor and a delegate, at —, on the —

day of — next, at — o'clock in the —, to examine the candidate, review our proceedings, and advise us in reference to the same; and if judged expedient, to assist in the installation [ordination] service.

Wishing you grace, mercy and peace,
We are fraternally yours,

} Committee of
the church.

[Date and place.]

The other churches invited to this council are as follows :

[Name them all.]

[It is proper to append to those letters sent to churches whose pastors are desired to take part in the public service a postscript, notifying them of the fact, that such pastors may have suitable time for preparations.]

3. *Form of result of such an ordaining [or installing] council.*

Pursuant to letters-missive, an ecclesiastical council assembled at — in — on — at — o'clock, —, — on request of the Congregational church and society in —, for the purpose of examining Mr. A — B —, whom they have invited to become their pastor; and, if judged expedient, of ordaining [installing] him as such. The council was composed of the following ministerial and lay delegates of the following churches, to wit :—

[Name them all.]

Organization was effected by the choice of — moderator, — secretary [and — assistant secretary], and prayer was offered by the moderator.

The papers covering the proceedings between the parties, thus far, were read, and found to be regular and satisfactory. The candidate presented ample testimonials of regular church standing, and of suitable training for the work on which he proposes to enter; and, on examination, was found to give good evidence of personal godliness, of intellectual and scholarly abilities, and of soundness in the faith once delivered to the saints, as our Congregational churches are accustomed to count soundness.

The council, being by themselves, voted to approve of the choice of the church, and to co-operate with it in the settlement of Mr. A — B — as its pastor, by extending to it, and to him, the fellowship of the churches in that relation.

[State what arrangements were then made for the public service of ordination (or installation), with the minutes of their due performance.]

[Signatures of officers of council.]

[Date.]

III. TRANSFER OF CHURCH MEMBERSHIP.

1. *Form of ordinary request of a church member for a letter of dismission to another church.*

To the Congregational church in —.

Dear Brethren :

In the providence of God, I have been led to [remove my residence to this place, and to] feel it to be my duty to transfer my church membership to the — Congregational church. I ask you, therefore, to grant me a letter of dismission from your body, and of recommendation to its fellowship.

Wishing you grace, mercy and peace,

I subscribe myself,

Affectionately your brother in the Lord,

[Date and place.]

A—— B——.

2. *Form of suitable letter of dismission and recommendation, in response to such a request.*

The Congregational church in — to the Congregational church in —, sendeth greeting :

Dear Brethren :

The bearer, Bro. A—— B——, is a member with us in good and regular standing. He has desired a letter of dismission from us and of recommendation to your Christian fellowship, and we have granted his request ; so that, when received by you, his membership with us will cease.

Wishing you grace, mercy and peace,

We are yours in the Lord,

By the hand of

[Date and place.]

C—— D—— (pastor or secretary).

N.B.—Please to inform us, by a return of the accompanying certificate, or in some other way, of our brother's reception by you.

This is to certify that A—— B—— was received a member of the Congregational church in —, on the — of —, by letter from the Congregational church in —.

[Date and place.]

Attest.

EF———

3. *Form of letter which may be given by the pastor or secretary without special vote of the church to a member expecting to be absent for a considerable period.*

To all who love our Lord Jesus Christ in sincerity.

Dear Brethren :

Let this certify that the bearer, A — B —, is a member, in good and regular standing, of the Congregational church in — ; and, as such, is affectionately commended to the Christian fellowship of any church of Christ with which he may desire to commune, and to the confidence and kind offices of all the people of God.

Witness my hand

[Date and place.]	_____	{	Pastor [or secretary] of the Congregational church in —.
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IV. CHURCH DISCIPLINE.

1. *Form of complaint against an offending member before a church, the preliminary steps of discipline having proved ineffectual.*

To the Congregational church —.

It has become our painful duty to bring to your notice the offence of a brother, and to ask you to deal with it according to the law of Christ. Having evidence of his guilt, and having failed—in the first use of the steps of gospel discipline—to bring him to a better mind, we are compelled, in great sorrow of heart, and with the earnest prayer that the great Head of the church may bless this labor to the restoration of our erring brother, to make the following complaint against him :

We charge Brother A — with being guilty of the sin of — ; and particularly on the — day of — last [and at other times] ; and of failing to give Christian satisfaction with regard to the same, in violation of his duty as a Christian and of his covenant vows.

Brothers C — D — and E — F — are witnesses of the subject-matter of this complaint.

We respectfully ask you to entertain this charge, and to proceed to try the same, according to the rules of this church and the law of Christ.

Your brethren,

A — B —.
C — D —.
E — F —.

[Date.]

2. *Form of letter-missive for calling a mutual council to review and advise on a case of church discipline.*

To the Congregational church in —.

Dear Brethren :

In the exercise of its conception of its duty of gospel discipline, this church has been sadly led to cut off its offending Brother A — B — from its membership for the sin of —, and for his refusal to make Christian satisfaction for the same. Being dissatisfied with the conclusion of the church, he has requested us to join him in submitting the whole subject to the advisory review of a council mutually called for that purpose, and we have voted to comply with his request. This is, therefore, to desire you to join by your reverend pastor and a delegate in an ecclesiastical council to be held on —, at — in —, at — o'clock —, to review the case, and advise all parties thereon.

Wishing you grace, mercy and peace,

We are yours in the bonds of the gospel,

_____	}	Committee of the church.

_____	}	Aggrieved member.

[Date.]

[Append the complete list of churches invited.]

3. *Form of letter-missive for an ex parte council by such an aggrieved member, or members, when the church has unreasonably refused a mutual council.*

To the Congregational church in —.

The undersigned, feeling himself [themselves] aggrieved and injured by recent action of the Congregational church in —, and having in a legal, usual, and proper manner earnestly requested it to unite with him [them] in bringing the matter before a mutual council, and been as it seems to him [them] unreasonably refused, desire [s] to avail himself [themselves] of the privilege offered by Congregational usage to church members thus oppressed, by laying his [their] grievances before an *ex parte* council, in manner and form, as follows: [Here insert the grievances desired to be laid before the council.]

In view of these facts, the undersigned earnestly request [s] of your sense of right ; and your Christian sympathy and friendship, your participation, by your reverend pastor and a delegate, in such an *ex parte* council, called to meet at —, on —, at — o'clock in the —.

Faithfully, your brother [brethren] in the Lord,

[Signature.]

[Date, etc.]

The churches invited to sit in council are the following: [name all.]

[It should in all cases be remembered that the first duty of an *ex parte* council after organization *always* is to request the parties to accept it as a mutual council; and only after the refusal of that offer is the way open for it regularly to proceed to further business.]

4. *Form of result of such a council.*

Pursuant to letters-missive from the Congregational church in ——— [or name the exact source of the letters], an ecclesiastical council [if *ex parte*, say so] convened at ———, on ———, for the purpose of [state the object as given in the letters-missive]. The council was composed of representatives of the churches, as follows:—

From the Congregational church in ——— :

Rev. ———, pastor,

Bro. ———, delegate.

[in alphabetical order, or by their seniority of formation.]

It was organized by the choice of ———, moderator; ———, secretary [and ———, assistant secretary]. After prayer by the moderator, the parties calling the council proceeded to lay before it the matters upon which its advice was desired.

[Here insert briefly the journal of proceedings, sessions, adjournments, etc.—shorn of all trivial matters—until the result be reached.]

After the most patient, thorough and prayerful examination which they have been able to give the matter submitted to them for action, the council came [unanimously] to the following result:

[Here give, in full, the document finally agreed upon as embodying the advice of council.]

(Signed)

[By officers of the council.]

V. DISMISSAL OF A PASTOR.

1. *Form of letter-missive for the ordinary dismissal of a pastor.*

The Congregational church in ——— to the Congregational church in ———, sendeth greeting.

Dear Brethren :

Whereas, our pastor, Rev. A—— B——, has tendered the resignation of his office as pastor of this church and minister of this people, and the church have voted to accept the same, subject to the advice of council; this is to request your attendance by your reverend

pastor and a delegate at —, in this place, on —, at — o'clock, to examine the facts and advise us in the premises.

Wishing you grace, mercy, and peace,
We are yours in the gospel,

—, pastor.

_____	} Committee of the church.

[Date, etc.]

The other churches invited to sit in council are the following :
[Name them all.]

2. *Form of result of an ordinary dismissing council.*

[The general form may be like what would be suggested on the model of section II, No. 3, modified to meet the case in its preliminaries, with the results of advising dismission, and with some such vital paragraph as this, to be the retiring pastor's certificate of good standing, and his credentials to another field of labor.]

In coming to this result the council are able to declare, with great satisfaction, that they have found nothing in their investigation of the causes which have led to this dismission, to impair their confidence in the [essential] integrity of the Christian and ministerial character of the retiring pastor, whom, accordingly, they hereby commend to the confidence of the churches as, in their judgment, an honest, faithful and useful minister of the Lord Jesus Christ, who carries with him their tender sympathies and earnest prayers for his future prosperity in the work of the Lord, wherever providence may assign his labors.

3. *Form of letter-missive for a mutual council to advise as to the dismission of a pastor when difficulties exist.*

The Congregational church in — to the Congregational church in —, sendeth greeting.

Dear Brethren :

Whereas, unhappily, a state of things exists among us, which, in the judgment of a majority of this church, renders it expedient that the relation between the church and its pastor should be dissolved, we affectionately invite your attendance by your pastor and a delegate, at

—, on the — day of — at — o'clock in the —, to examine the facts and advise us in the premises.

Wishing you grace, mercy and peace,

We are yours in the gospel,

—, pastor.

_____ } Committee of
the church.

[Date and place.]

N.B.—The other churches invited to this council are the church in —, Rev. Mr —, pastor, etc. [Name them all.]

4. *Form of letter-missive for an ex parte council to advise when difficulties exist between a church and its pastor, and he has unreasonably refused a mutual council.*

Modify above so as to read thus :

Whereas, unhappily, a state of things exists among us, which, in the judgment of a majority of this church, renders it expedient that the relation between us and our pastor be dissolved, yet he declines to take action for such dissolution; and, as it seems to us unreasonably, refuses to submit the facts to a mutual council for advice, although such a council has been asked for in the legal and usual manner by the said church, we affectionately invite your attendance upon an *ex parte* council by your pastor, etc.

5. *Form of letter-missive for advice toward the general adjustment of difficulties existing in a church.*

The Congregational church in — to the Congregational church in —, sendeth greeting.

Dear Brethren :

Difficulties having arisen between the pastor and some of the members of this church [or between various members of this church], for the adjustment of which we desire your Christian counsel; this is to request your attendance, by your reverend pastor and a delegate, at —, on the — of —, at — o'clock in the —, to advise us on the following points, viz. :

[Here state every material question on which light is desired.]

And such other incidental matters as may inseparably belong to those main difficulties which unhappily exist among us, and for whose healing we invite your help.

Wishing you grace, mercy and peace,

[Date and place.]

[Name churches called, etc.]

VI. DEPOSING A PASTOR.

1. *Form of letter-missive calling a council for the deposition of a pastor guilty of heresy or immorality.*

[The preliminary steps having been duly taken, as in the case of a private member, and the conclusion reached, that for cause the pastor should be deposed; in view of the importance of the subject, and the fact that he was placed in his position by advice of council, the church may ask him to join them in procuring the advice of a mutual council; and should he refuse, may summon one *ex parte*. The vital clause of the letter-missive might be as follows:]

This church having become painfully convinced that its pastor has forfeited his ministerial character, by [state the cause], and should be deposed; and all preliminary steps having been orderly taken, both parties have agreed to unite in submitting the painful subject to the advice of a mutual council; and you are affectionately invited to meet in council for that purpose, on —, at —, etc. [Or the following:]

Whereas this church has been sadly led to the conclusion that its pastor has forfeited his ministerial character by [state the cause], and should be deposed; and all preliminary steps having been orderly taken, has requested him to join it in submitting the case to the advice of a mutual council, and he has unreasonably refused; this is to request your attendance by your reverend pastor and a delegate in an *ex parte* council, to be held at —, on —, for the consideration of the facts, and the giving of such advice as the great Head of the church shall direct in the premises.

2. *Form of result of council deposing a pastor.*

[Extraordinary care should be taken to secure the utmost judicial fulness of hearing and fairness of trial, when, if convinced that no other course remains open, the council may adopt some such minute as the following:]

Having fully, and in the kindest spirit, endeavored to weigh all the considerations alleged by the pastor in his own defence [or, having sought from the accused pastor in vain any sufficient exculpation of himself from the grave charges which appear to have been proved against him], and having implored special divine guidance, this council feels itself painfully compelled to rest in the judgment that for [name the cause] he is unworthy of the Christian name, and should no longer be suffered to exercise the Christian ministry. They do, therefore, in the fear of God, and for the good of souls, hereby advise the church to depose him from its pastorate; publicly withdraw from him the fellowship of the churches which was extended to him in the council that

ordained him; and warn all Christian people against him as one in whose Christian and ministerial character the churches which they represent have lost confidence, and for whom they decline all further responsibility.

VII. WITHDRAWING FELLOWSHIP FROM A CHURCH.

I. *Form of letters-missive suitable for use in the process of withdrawing fellowship from an erring Congregational church.*

[Both the Cambridge platform, and that published by the committee appointed by the Boston council of 1865, lay down rules by which the fellowship extended by Congregational churches to a new church may, should occasion unfortunately require, be recalled. The process by the "Boston platform" is comprised in three steps, viz.:

"Any church aggrieved by the fact that a sister church 'deliberately receives and maintains doctrines which subvert the foundations of the Christian faith,' or 'that it wilfully tolerates and upholds notorious scandals,' or 'persistently disregards and contemns the communion of churches,' may (1) fitly admonish that church; (2) and may call a council to advise 'concerning the acts and administrations' of that church; (3) that council may advise the churches 'to withhold from that erring church all acts of communion till it shall give evidence of reformation.'"—*Boston platform*, pp. 56, 57. The letter missive might suitably be phrased thus:]

The Congregational church in ——— to the Congregational church in ———, sendeth greeting.

Dear Brethren:

We have for some time been deeply grieved by the fact that our sister church, the Congregational church in ———, appears deliberately to have received and to maintain doctrines which seem to us subversive of the foundations of the Christian faith [or name other grievances as contemplated in the platform]. Acting upon our Christian liberty, and incited thereto by our deep sense of responsibility for the public fellowship which in common with other Congregational churches we hold with them, and by our solicitude for the general cause of Christ, we addressed to them on the ——— of ——— last, a fraternal admonition. Failing satisfactory response, and deeply convinced that the best interests of all demand further action, we do now affectionately invite you to assemble with other sister churches, in council at ———, on ———, etc., to consider the facts in the case, and decide whether it be not the duty of such a council to advise the churches to withhold from the ——— church all acts of church communion, till it shall give evidence of reformation.

Wishing you grace, mercy and peace,
We are, etc.

[Name all the churches invited to sit in council.]

2. *Form of result of such a council, advising the withdrawal of fellowship from an apostate Congregational church.*

[Such a council having assembled, and with patient kindness vainly sought for satisfaction from the church which has given offence, with the result of being driven to the conclusion that the said church is not now in reality a Congregational church, and ought no longer to be fellowshipped as such, might phrase its result properly thus :]

We hereby declare to the churches whose representatives we are, and by whose commission we entered on this investigation, that we find the _____ church, after all our fraternal labor, to persist in [here name the ground or grounds of offence] ; and—while cheerfully recognizing the right of that church, should it resume its independency, to manage its affairs according to its own sense of right, without interference from without—we judge it a thing inconsistent and intolerable, that, in virtue of the Congregational fellowship formerly given it, it should now make Congregationalism responsible for that with which it has and properly can have no sympathy. We do therefore advise those churches, and all Congregational churches with whom our judgment may have influence, by special vote to withhold from that erring church in _____ all acts of communion till it shall give evidence of reformation.

VIII. DISSOLUTION OF A CHURCH.

1. *Form of letter missive for a council to advise with reference to the dissolution of a Congregational church.*

[Adapt to the ordinary form of calling a council the following clause as defining its object :]

Whereas, in the providence of God, the members [or a majority of the members] of the Congregational church in _____ have been led to conclude that the best good of the cause of Christ would be promoted by the dissolution of this church as a separate organization, and the association of its members with other church organizations ; and whereas, having been originally formed on the concurrent advice of the Congregational churches of the neighborhood, it is fitting that their counsel be taken before it be disbanded, this is affectionately to request your attendance by your reverend pastor and a delegate at _____, on _____, etc., to consider the facts and advise us in these premises, etc.

2. *Result of such a council advising the disbandment of a church.*

The usual course has been, the council favoring the disbanding, to recommend the church to vote to dissolve, and advise it to give authority to its secretary [or a special committee] to grant to all its members letters of dismission to other churches, after limiting the time during which they must be taken and used.

3. *Form of letter suitable to be given by the secretary [or committee] of a church to its members when it has voted to dissolve.*

To the Congregational Church in ———.

Greeting :

Whereas, the providence of God has made it necessary—in the judgment of its members—for the Congregational church in ——— to cease to exist ; and whereas, after advice of council, it has unanimously voted that its existence, as a separate branch of Christ's body, shall cease, whenever its members shall all have been received into the fellowship of those churches to which they are respectively commended, as in good and regular standing ; this is to certify you that the bearer, brother [or sister] ——— is thus commended to your Christian care and fellowship.

(Signed)

[Secretary of committee.]

[Date.]

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THE following are some of the more important works recently issued for the first time, or as new editions or reprints on the date given. The selection is chiefly made from a Congregational bibliography, numbering 7,250 works :

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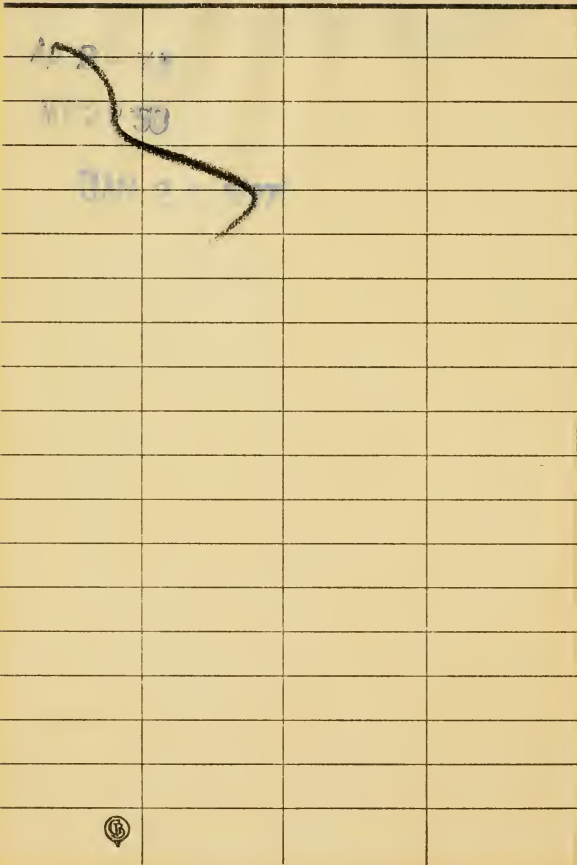
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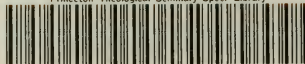
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